Christian Faith and Life

Combining The Bible Champion and The Essentialist

Volume 37 NOVEMBER, 1931 Number 11

EDITORIAL

The Thanks-Giving Day America Needs

THERE are two very high values in human affairs, namely, a great popular attitude or bearing, and an institution in which this attitude is effectively expressed. The wide-spread sense of the common spiritual dignity of all men, which gave birth to American Liberty, is an instance of a high common bearing. The Declaration of Independence and the institution of free government is an instance of its noble expression. Standing thus as the utterance of a deeply felt and willed popular attitude, this Republic has the value of a poem. It is not only a practical thing, it is the forth-uttering of the soul of the American people. It is to the nation what his master canvass was to Michael Angelo, what his "Crossing the Bar" was to Alfred Tennyson.

Nothing is truly great which is only a utility. The sublimity of everything, if indeed it have sublimity, lies in its power to express some deep inner pressure of man's soul. Only as we nobly feel and think and purpose, and then effectively express our life bearing in a poem, a work, an institution, can we know it sublime. America with its modern wealth may be poorer than America in its primitive penury. We must greatly feel and think and will, or life inevitably withers, and all its values perish about us.

There can be no true greatness in outward things alone. Tolstoy, the privileged Russian aristocrat, living in the midst of refinements and pleasure, found everything meaningless because it violated spiritual outreachings within him. He turned from refinement and pleasure with disgust. He felt an actual aspiration toward death—to hang himself or drown himself—that in destroying himself he might express his abhorrence of the littleness of his way of life.

In the beginning America was not a mere utility. It was instead the uttering forth of the high spiritual bearing of a people, but America has drifted from its first greatness. There is, however, preserved to us in our national customs one institution that both expresses the spiritual glory of yesterday and calls the Republic back to its forgotten faith and surrendered ideals—Thanks-giving Day. The passion of this land was not originally mere wealth and pleasure seeking: it was spiritual, moral, idealistic. Our fathers came to these shores in the name of ideals. They laid the foundations of our civilization in dependence upon Almighty God. They saw a definite connection between sin and adversity; between piety and prosperity. When their affairs did not go forward, not only did they seek a wiser course, but they sought it in humility before God, whose perfect wisdom and almighty power was ever their stay; and when their efforts were crowned with success they did not forget to return thanks to God for His evident mercies.

The point of view is the rise of the national institution of Thanks Giving Day. It did not, as is so often supposed, originate in one instance of national mourning or thanksgiving. Rather it originated in the deep Godward set of our whole national point of view. The Pilgrim Fathers met their early famine with a day of fasting prayer and their deliverance with a day of rejoicing and thanksgiving. Continental Congress, during the Revolution, similarly proclaimed days of waiting upon God. Benjamin Franklin reproved our national convention for having undertaken its work without prayer, and introduced a motion to correct its practise in this matter. Abraham Lincoln, dur-

ing the Civil War proclaimed no less than nine days of national humiliation, prayer and thanksgiving. The evident turning of the tide of war for the Union from defeat to victory at Vicksburg and Gettysburg, during the summer of '63, so moved both Lincoln and the nation that two days of thanksgiving were proclaimed. The last of these, which was published October 3, 1863, is the immediate historic beginning of our present national institution. We quote it in full:

FIRST ANNUAL THANKSGIVING DAY PROCLAMATION

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the Nation, and to restore it, as soon as may be consistent with His divine purposes, to the full enjoyment of peace, harmony, tranquillity and union.

A. LINCOLN

Published October 3, 1863.

Lincoln thought of the war as a Divine judgment upon the Nation for its sins; and he saw all the people alike involved in the condemnation. North and South were both guilty. The war was God's moral requital upon both. He even felt that his own anticipated death stood in the same relation. He said:

It seems to me that the Lord wants today, as He wanted in the days of Moses, another victim —a victim which He has himself chosen, anointed and prepared for the sacrifice . . . I cannot conceal from you (he was addressing Father Chiniquy) that my impression is that I am that victim.

Lincoln felt he was dealing with a moral equation: the Divine requital of a Nation's guilt for the sin of slavery. He saw himself as one who had connived with it. He felt that God's moral judgments upon the Republic were "still far from the complete expiation" which His righteousness requires. This was intensely real to Lincoln; it was intensely real to the American people; and it was out of such convictions that the Republic rose. It was because Lincoln felt such things, because men generally felt them, that we have the institution of a national Thanksgiving Day. How morally searching, how exaltedly sincere is that sentence,

And I recommend to them that while offering up the ascriptions justly due Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged!

That call of Lincoln in another relation is the present need of the American people. We need to be called to penitence for our national sins. We need to be made aware that there is a just Providence, whose almighty power rules and over-rules in the affairs of men. Our neglect of God must inevitably bring judgment. We have denied Him in our philosophy. We have neglected His worship. We have repudiated His Truth. We have broken His Day. Our vain self-sufficiency has been sin in His sight. We have forgotten humility. God is grieved with us. We must repent. Our behavior in relation to the temperance reform has been a mockery of our national ideals. We have violated law for selfish indulgence. We have encouraged the most dangerous of criminals, patronizing them regardless of their bloody assaults upon human life. We have put our personal indulgence above the good of the Nation. We have desecrated the Christian ideal of home life, allowing petty differences and small infatuations to blind us to the binding obligations of great loyalties. We have sent little children out into life handicapped by our own false examples, and robbed of the tender nurture in which they should have been privileged to grow up. We have failed to carry forward fully the great truth of the equality of men, embodied in the organic law of the land, into the social and economic institutions of our day. We have not realized that a just distribution of the increased wealth, due to the progress of science and invention, is necessary to the very soul of America. Doubt-

less the men of superior endowment are great producers. A thousand men can work; but one man out of the thousand can conceive, direct, relate. The genius of such leadership enriches the whole people; and it is just that it should be proportionately rewarded; but we must bear ever in mind that superior endowment is the gift of God, and that God wills its dedication to the good of all. America's conscience cannot be clear while we have the double circumstance of over-production upon the one hand, and multitudes suffering the bitter pinch of want upon the other. If the masses were receiving their fair share of the returns of industry, there would be no over-production. The present economic confusion and the present break down of ideals must be seen as a Nation's sin. With high devotion we must face again the duty of a national repentance.

This is the Thanks-giving Day we need. This is the nation's line of hope. We must make the Republic once more the expression of a people's spiritual passion. The President must call the Nation's business leadership into conference and urge upon them the high responsibility of their position and endowment. He must show them their duty to lead American industry in apportioning a definitely larger percentage of the profits of business to those who toil in it. He must call the people together in their places of worship, urging them both to give thanks to God for their privilege as the inheritors of the Republic, and to repent for their departures from the spiritual idealism which made it.

Civilization is at the cross-roads. We may be at the dawning of a new Reformation. The future will inevitably become something nobler than has ever been, or else it must collapse. The tyranny and confusion of Russia discloses the futility of a corrupted ideal. It is the tragic consequence of a nation's spiritual failure. Its Church had become corrupted. Its government had become tyrannical. The masses were wronged and abused. And then one day the Red Terror swept suddenly down. Lincoln would have called it a Divine judgment. And is there not inevitably a judgment upon corrupted sanctities, neglected ideals and the failure of brotherhood?

Awake, America; Back to your knees, to your faith, to your spiritual ideals! The God who sent food ships to your starving Pilgrims in 1621, succor to your exhausted patriots in 1778, and freedom and peace to all your people in 1865; the God who gave you Washington to be the rock of your independence and beginnings, and Lincoln to be the brooding spirit of your blood-wrought unity,—this holy God still rules the ages. The future is yours if you walk in His ways. He has for you a higher glory than yet your flag has known. But if you become perverse, if you turn aside, if you become proud, if you forget righteousness, brotherhood, mercy and truth, He will judge you. He will cast you off, and your beauty, too, like that of the nations before you, will become only a memory. Awake, America; before it is too late! Back to your knees, to your faith, to your spiritual ideals!—*H. P. S.*

New President Inaugurated at Taylor University

THE inauguration of Robert Lee Stuart as president of Taylor University was signalized October 28 and 29 by appropriate ceremonies, and the new Maytag gymnasium was comfortably seated for the occasion. Invitations to the event were received by all colleges in Indiana, and many sent representatives. William Lowe Bryan, of Indiana University, recognized as dean of Indiana college presidents, addressed the gathering. Other distinguished speakers were President L. A. Pittenger, of Ball State Teachers college; President Earl E. Harper, of Evansville college; President L. R. Akers, of Asbury (Ky.) college; Bishop Edgar Blake, of Indianapolis; Dr. Ernest C. Wareing, of Cincinnati, member of the *Christian Advocate* editorial board; Superintendent L. W. Kemper, of Kokomo; Superintendent M. O. Lester, of Wabash; and the following Methodist pastors: P. B. Smith, Anderson; W. T. Arnold, Marion; S. H. Turbeville, Kokomo; L. G. Jacobs, Logansport; and M. J. Hill, Buffalo, N. Y.

The inaugural address by President Stuart concluded the events. A regular meeting of the Legal Hundred, Taylor's board of control, was coincident with the inauguration, and Mr. Linton A. Wood, of Indianapolis, president of the board, conferred upon the new president the symbol of authority.—*M. G. Wray, Correspondent.*

The Coming Revival

EVERYBODY thinks that a revival must come. Everyone is conscious that life has moved from the land marks of reality and truth. The vague *New Religion* that has been so much talked about we have seen to be no religion at all. Life without religion we now know to be impossible.

The high duty of this generation is to rewrite the name of *Jesus Christ* into life. To make Him the master truth of all our thinking; the supreme expectation of all our hoping. There is only one way to do this:

1. We must know the historic certainty of Him.
2. We must believe upon and experience Him.
3. We must glorify Him in worship.
4. We must live the glory of our vision.
5. We must increasingly transform the institutions of society into the expression of His thought.

A revival is a time when these five things are done; and the measure of the power and effectiveness of the revival is absolutely determined by the number of men and women who become intensely concerned about doing them. Every man counts. If one or two people become interested in these things, it will not be so significant. If one or two million people become intensely interested in them, then a new age is at the door.

There is a turning back to God. There is a turning away from what is now seen to be the destructiveness of anti-Christian speculation. Theorizers talk vainly against human freedom and the spirit. Their language sounds learned, but is in fact superficial. Any man who theorizes against fundamental truths of the universal human consciousness is equally absurd with the man who theorizes against the world being round. To repudiate any immediate consciousness of the human soul is to be out of date in any age. Determinism is not science; it is not philosophy; it is folly. We can ignore Dewey and Watson and even Einstein when he denies man's free spirit. This is the field where there are no specialists and every man speaks with equal authority.

The New Physics is pointing back to God. A disillusioned world has become weary of its dreams of ideals that are bounded by the grave, and made futile by sin. Men are turning back to seek the *Infinite*, the *Everlasting* and the *Redemptive*. A new day of spiritual power is at the door. It waits only for the zeal and faithfulness of the faithful in every branch and corner of the Christian Church.

It is a fact that *Christ* is risen. The New Testament record of Him stands unhurt by all that speculative thought has had to say against it. The supernatural is a fact more widely appreciated every day. If man is free, the supernatural is a phenomenon within nature. Our cavil against the Biblical miracles has been shallow and uninformed. The witness of Christ is true. Christ is the master fact of the Christian centuries. He is not a speculation. He has changed the face of history, and still leads all true progress in the world.

He is our redeemer by His cross and sacrifice. He is our regenerator by His resurrection might. He is our providence for He is God, and He knows our names, even the number of the hairs of our heads. We are in His image. His word says it, and our souls intuitively realize it true. He has given us His supernatural truth,—the Bible. Once in the course of human history He became incarnate in our race by the womb of the Virgin,—it is the Christmas story.

It is all true. We have doubted it. We have gone lonely and bereft because we did not dare believe. We have supposed that contrary ideas were grounded in science. We have found them to be mere idle speculations, without authority and without foundation; yet in the name of these vain things we have doubted a gospel that is certified in the blood of His first witnesses and by the increasing transformation of two thousand years of Christian history.

Christ is true. Now we are the sons of God. We are destined at last to share the utmost glory of Jesus, God the Eternal Son. As overcomers we will sit down with Him upon His throne. As beloved brothers we shall be with Him where he is and gaze with wonder upon the one eternal mystery,—the love of God in His Trinity; the love of God for God.

We have been ignoring sublimity and persuing bubbles. We have grasped our bubbles, and they were not; but all the while the Christ for whom nine human generations

successively dared a thousand deaths has been true. He has been near us. He has been grieved that we did not look His way. He has been anguished that we could not see Him through the mists of our imagined self-sufficiencies. But now at last we see Him,—the one all sufficient Saviour. We are turning back to Him. We are resolving to give ourselves for His witness, and are seeking that enduement which will make our message burn with a flame of fire.

Allelujah! Christ is a fact, and Christ is God become incarnate! This is our wisdom. This is our salvation; and because now at last it is, there will be again revival. Forward! O Church of Christ! your white Conquerer of the many crowns leads on before. —*H. P. S.*

Comments on Topics of the Times

LEANDER S. KEYSER, M.A., D.D.

Atheistic Conceptions of Man

In these palmy days various conceptions of man are being proclaimed. They vary from the extreme of cynicism to the extreme of over-exaltation. The latter class—they can hardly be called a "school"—make man the only god there is. The Comtians practically worship humanity. But the other class look upon man with a pessimistic slant. They regard him as a very insignificant and futile creature. H. L. Menchen, for example, calls him "a sick fly on the dizzy wheel of the cosmic universe." Harry E. Barnes puts it in this lugubrious way: "Man is a highly temporary episode on a most petty planet." Bertrand Russell, in a long and labored sentence, includes this assertion:

> The whole temple of man's achievement must inevitably be buried beneath the *debris* of a universe in ruins.

The German pessimist, Schopenhauer, expressed his contempt for man in this way:

> The sight of any *beast* makes me immediately happy, and my heart jumps up . . . On the other hand, the sight of a *man* calls forth a very strong feeling of disgust in me.

The Christian View of Man

The Christian view of man is poles above the belittling conceptions of these cynics. Why? Because, according to the Christian view, God created man in His own similitude; therefore, it follows logically that man must be worth while in his Creator's esteem, and must have been created for a worthwhile purpose. Thus he has been divinely stamped with dignity and immortality. "Thou hast made him a little lower than Elohim," said the Psalmist; "thou hast crowned him with glory and honor." Our Lord proclaimed the signal value of a single individual of the race when He said: "Likewise I say unto you, there is joy . . . over one sinner that repenteth."

Which View Shall Prevail?

What would happen to human civilization and the human family if a cynical view of man should become dominant? It is not difficult to imagine. Men would despise one another, and would despise themselves. Everywhere there would be nausea and *ennui*. There would be a riot of murder and suicide; or, if not that, there would be an era of general despondency. *Nil admirari* would be the motto everywhere, coupled with a general feeling of futility. On the other hand, if the Christian view of man's worth and dignity and destiny should prevail fully, how civilization would leap forward! How highly men would evaluate themselves and one another! Men would feel that they have a high —yes, an immortal—worth. They would serve one another unselfishly. No one would sell his birthright for a mess of pottage. Imagine the transformation.

Presto, Change in Evolution!

A scientist now comes forth with still another view of evolution. A clipping from the San Francisco *Examiner* for July 21, 1931, has arrived. It tells us of the explorations of Dr. A. F. Torrance in the Belgian Congo. He claims to have found people there of a peculiar type—many of the men with feminine characteristics and many of the women with masculine characteristics. He calls them bi-sexual. Here is the gist of the new theory evolved out of the meager facts:

> Mankind did not evolve from the ape, but from some other form of life. Whatever that form may have been, it was bi-sexual, in that each individual had the power of procreation.

So here is a new idea of evolution. The champions of evolution certainly have a wonderful facility for changing their views. This proves how far from being scientifically established the theory is. But further—

The Futility of the New Theory

There are at least two weak places in Dr. Torrance's logical praxis. First, he does not actually state and prove that each individual of those strange African tribes was bi-sexual and could by himself or herself procreate offspring. He ought to have told us right out that he *knew* such to be the case. We venture the assertion that no children of those Africans ever were born except by the conjunction of males and females. Therefore, those people were not genetically bi-sexual. Second, if man did not evolve from the ape, from what kind of a "form of life" did he evolve? How did the first bi-sexual human being come into existence? Even if the human family's remote ancestors were bi-sexual, what made them evolve into uni-sexual beings, and how could such a miracle occur? Our conclusion is, after years of study, that all theories of evolution are like a sieve—they will not hold water.

Unworthy but not Worthless

Have we ever said it before in these columns? When we speak of the great value of man on his own behalf and in the sight of God, some good Christian may reply: "But is not man unworthy?" Our immediate answer is, "Yes, man *is* unworthy, on account of sin—but he is not *worthless*." That is a difference *tota coela*. When the prodigal son left his home and went into a far country, he rendered himself unworthy through his wilfullness; but he was still worth as much as ever to himself and his loving father; and when he "came to himself" and returned to his home, he was worth even more than ever to his father, because, as he said: "My son, who was lost, is found." If man's sin had rendered him worthless, the Son of God surely would not have made an infinite sacrifice on the cross to rescue him. Let us accept God's estimate of our value, and we will never sell out our birthright for a mess of pottage. Let us repent and return to God, and thus cause rejoicing among heaven's inhabitants.

Einstein and the Law of Causality

We are far from pleased with some of Einstein's late utterances. A recent issue of *The Thinker* quotes him as saying:

> For any one who is pervaded with the sense of causal law in all that happens, who accepts in real earnest the assumption of causality, the idea of a Being who interferes with the sequence of events in this world is absolutely impossible.

But we think the renowned philosopher ought to think more fundamentally. Who created this universe and constituted it to be governed according to the law of causality? Or did the universe just happen to evolve out of nothing? But if God created it, He could easily have so constituted it that, when He desired to intervene—not "interfere"—for a sufficient reason, He would not need to violate the law of causality, but would actually carry it into effect. The material universe is not a complete and closed system running itself, but one that needs a supreme Intelligence and Power to uphold and guide it. An automobile cannot run itself. Neither can the material universe.

As Regards Free Will

Although the phrase, "free will," is tautological, it seems to be an accepted mode of expression. We are sorry to note that Einstein seems to have gone over to determinism in psychology, and has expressed himself quite positively, not to say dogmatically. For example, he recently declared that "man acts in accordance with an inner and outer necessity," and is, therefore, "as little responsible as an inanimate object for the movements he makes." But that is opposed to the *consensus gentium*—the universal experience. Practically all men distinguish between free and forced actions. Did Einstein come over to this country because he was coerced to do so, or because he chose to do so? His experience was the latter. If he persists in asserting that it was by "inner necessity," he is merely speculating about it; he is not judging according to the testimony of his consciousness. And what other norm have we to go by than our direct psychical experience?

The Harvest of Determinism

Recently a class of mature cultured men and women were asked by their instructor to state what they believed would be the result if the doctrine of determinism should be generally accepted. The replies of all of them were practically the same. It is true, they were all Christians, but their spiritual enlightenment only sharpened their powers of discernment. They declared that, if determinism were generally accepted, the results would be exceedingly disastrous, and would very likely break down our civilization. We need only think of it seriously. Destroy the sense of responsi-

bility in people generally, and it certainly would open up the sluices of crime. It would also paralyze all moral endeavor. It would create moral anemia. How much better is the libertarian view, which holds man responsible for his deeds! Rather than teach the emasculating doctrine of determinism, and thus give people an excuse for wrongdoing, our educators ought to increase and strengthen and develop the feeling of responsibility in all people, and especially in the young. Are we going to rear a generation of moral imbeciles? Let us think it over seriously.

The Inadequacy of Materialism

The materialists are challenged to show that their philosophy is adequate. How are they going to account even for the origin of matter? Could it have created itself? Impossible. Is it eternal? Impossible, too, because it is made up of finite parts, and therefore cannot be infinite; if it is not infinite, it cannot be eternal. Again, how did motion originate in the primordial material of the universe? Materialism has no explanation. Then there is life: the non-living never could have evolved into the living. *Omne vivum ex vivo.* Neither could the non-personal ever have given rise to the personal by means of resident forces, because the resident forces were not there. Thus the materialistic philosophy is futile as our explanation of a single entity or phenomenon.

Science and Theism

In a recent article in *The Thinker* Maynard Shipley accuses Eddington, Jeans and Whitney of deserting the domain of science when they express belief in God. But Mr. Shipley forgets that these eminent scientists realize their inability to explain anything ultimate in science without drawing the inference that there must be a supreme Intelligence back of and in it all. They see evidences of will and thought even in the motions and forces of the ultimate particles of matter. In the many mechanisms of the cosmos they find proof of an ultimate Mechanist. In the mathematical structure of the universe they discover proof that back of and in it all there must be a supreme Mathematician. Coming to the realm of self-conscious personality, they can account for its advent only on the basis of a final supreme Personality. We hold, therefore, that the noted scientists named above have drawn the only logical inference from their scientific premises. Theism gives the only adequate explanation of all the factualities in the universe.

On the Side of Theism

Professor Henry W. Elson, Litt.D., has published a brochure which contains many statements with which we cannot agree; but we rejoice to note that he stands solidly on the side of theism over against the materialism of our day. This is the way he puts it:

> Can it be possible that nature is false in planting the religious instinct in the human race? A belief in the supernatural, the basis of the religious emotion, is deep-seated and ineradical in man's makeup. Then he adds: Any natural instinct points to an elemental truth lying beyond; it postulates a reality that accounts for the emotion. And it is needless to go further for evidence that religion is based on bedrock reality . . . Nature is true in everything else, as far as we know; could she be false and mendacious in this one thing, in endowing man with a religious instinct based on that which has no existence? Who can imagine that nature could be guilty of such mockery; could make a fool of her highest product by endowing him with an instinct to worship a supernatural Power when there is no such power? Here is a twister for the materialist; let him wrestle with it as he can.

An Objection Answered

The atheist might reply that man has some instincts that are wrong and mistaken. For example, his belief in magic, divination, polytheism, etc. So, he would argue, the whole religious instinct may be wrong. In reply we would say that the Bible gives the only complete and rational answer to this objection. Its doctrine of theism alone can give an adequate explanation of the universal religious intuition, which nothing else can explain; then its teaching of the fall of man explains the degenerate and mistaken forms of the ethnic religions. The fact of degeneration is written in large capitals on the ethical and religious history of the human race. Only through a special revelation from God, namely, the Bible, can religion be kept pure. Here again we have the only adequate explanation of all the facts.

Will there be an Atomic Resurrection?

Our friend, Dr. Elson, brings forward the gray-headed objection—we heard it back in our 'teens—that the combination of the identical atoms of the human body at the last day would be absurd and impossible. That objection was answered long ago. During every man's earthly life time his body often changes atoms—perhaps every six or seven years; yet for all practical purposes he has

the same body; its identity is never lost. Paul even gives a hint of such change and identity of the human body in his matchless Corinthian chapter on the resurrection. Therefore, at the last day God can gather together material anywhere on the earth and form from it a glorified body that will correspond in every respect to the needs of the redeemed soul of every individual. And it will not be a coarse, fleshly, ponderable body, but a glorified body: "He shall change our vile body, that He may fashion it like unto His own glorious body, according to working whereby He is able to subdue all things unto Himself."

The Resurrection Body All-Glorious

We are persuaded that much of the antipathy arising in skeptical minds against the resurrection of the body comes from the old idea of Plato, the Gnostics and the Manichaeans that matter is inherently coarse and evil. But that is an un-Christian and unscientific doctrine. True, there are forms of matter that are decadent and repulsive; but there are other forms of matter that are rare, refined, ethereal and surpassingly beautiful—even in the present state of nature. How glorious will it be when the "restitution of all things" shall be consummated; when "there shall be new heavens and a new earth wherein dwelleth righteousness!" Paul long ago saw the possibilities of glorified matter, even if the Modernists of today cannot do so. Writing of the body, he said: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." He also says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Then he adds: "Flesh and blood shall not inherit the kingdom of God." Therefore, the form and substance of the resurrected body will be converted into glorified material, and thus shall be a fit instrument for the redeemed soul in a glorified universe. Let us get the higher Biblical conception of glorified substance.

Why so Vast a Universe?

Why did God create so vast a material universe, if man shall exist forever after death in only a spiritual state and sphere? In that case a comparatively small natural creation would have served His purpose just as well, and would have displayed more economic wisdom. But if man is to have a glorified body, and if the glorified universe is to be the arena of his immortal activities, we can see that the creation of so vast a cosmos is justified. Then, too, man shall have a vital and happy relation to both the spiritual and the material universes. For this reason he was originally constituted a dual being, composed of soul and body. The Biblical view is beautifully consistent and rational.

The Scientist and the Spiritual Realm

Having noted some things in Dr. Elson's booklet of which we cannot approve, we wish to reproduce some of his statements which are good and true:

> One scientist himself said: "Science cannot lay a finger on a spiritual religion." A true scientist will not forget his limitations. He may measure the distance to the stars: but he cannot find God through the telescope. He may analyze a grain of corn and tell all its component parts; but he cannot find the principle of life that lies sleeping within it. He may explain that music is produced by rhythmical vibrations of the air; but he cannot explain the ecstasy it produces in the soul. He may tell us much of the wonderful machinery of the human body; but the processes of human thought, of emotions and ambitions, of love and hatred and friendship, of the moral and religious instinct, are beyond his ken, and every true scientist knows it.

Of course, Dr. Elson here refers to the physical scientists. There are other branches of research and learning that deserve to be called science.

Fixity of Type

Again we return to the subject of evolution. We hope we are not treating it *ad nauseam*. Here is an idea that seems not to have been dealt with thus far to any great extent. If types in the natural realm were not stable, many creatures—perhaps, indeed, all of them—could not have survived. As an example, take the bird world. Many species of birds live on a particular kind of insect. The wood warblers mostly live on insects that infest the foliage of the trees and bushes. If those insects did not continue to breed true to form, all the warblers would perish. The kingbirds subsist on certain insects that flit about in the air. Other aerial insects furnish the needed food for the swallows, and purple martins. Nits on the bark of the trees keep the brown creepers alive. Many woodpeckers live almost entirely on the wood-boring worms and beetles. At certain times the robins and their young subsist largely on angle-worms, which very few other birds

relish. Thus it is evident that, since each feathered species lives on a more or less restricted menu, there must be fixity of type, if the bird world is to continue to exist. The same principle holds in the case of many other creatures in the animal realm.

Order and Reliability in Nature

There are many reasons why stability of type is necessary in the world of organic nature. That is the only way by which nature can be an orderly realm. If nature were in a constant state of flux, she would be a regime of chaos, and no scientific classification and treatment of her forms would be possible. Then, too, if species did not reproduce true to form—each "after its kind"—nature would be unreliable. Men and animals could not subsist in such a fluctuating regimen. But as the Almighty has constituted nature, we can depend on her operations. If the farmer sows wheat, he knows that, if he has a harvest at all the next summer, it will be a harvest of wheat. Oats will reproduce oats; corn will bring forth corn, and so on. Even cultivated and improved varieties within the species or types can be made quite stable, but only with proper human care. All these facts teach mankind the valuable lesson that God has, in His infinite wisdom, stamped upon the organic realm the persistence of type in order to make that realm one of order and reliability.

What Pupin Says

In the face of the atheistic propaganda that is going on today, it would be well to listen to the conclusions of an eminent scientist, who has been investigating in his special field for many years—we refer to Professor Michael Pupin, of Columbia University:

> The human body is a physical co-ordination of marvelous complexity, every one of its billions and billions of units of life being connected with the central brain. That in itself gives it a pre-eminent position in the scale of creation. When, however, we consider the intellectual, spiritual and esthetic activities of the human soul, which creates the internal world of our consciousness, then the life of man rises far superior to anything ever observed in the starry vault of heaven. This creative power residing in our consciousness is our soul. It makes us godlike. It is the origin of our belief in the existence of a Creator. Being blessed with a creative gift, the most precious gift of heaven, we firmly believe that we are a part of the Creator; that we are made in His image.

The only objection we have to this statement is the expression, "we are a part of the Creator." It sounds somewhat like the oft-rejected idea that the universe is an emanation from God's essence instead of a creation by His power. Otherwise this reverent scientist surely thinks correctly.

A Chemist's Testimony

Listen to what the late Dr. Edwin E. Slosson, the noted chemist, said respecting the Biblical account of the fashioning of the human body:

> The greatest miracle of the Bible is its chemical accuracy. The first book of the Bible says that man was made out of the dust of the earth, and this is literally and scientifically true. In the dust of the earth there are fourteen different chemical elements, and in the body of man there are those same fourteen chemical elements.

What Shall I Give At Christmas Time?

WHAT shall I give at Christmas time? This question will be asked by some millions of people in the next few weeks.

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Christian Evidence

BISHOP H. M. DUBOSE, D.D.,LL.D.

St. Paul and Contemporary Philosophy

ST. Paul was a philosopher; but his philosophy was of a concept and reasoning which outreached the schools of his day. Nevertheless, it was a process which profited by the results of all true learning. Not only in particular instances, like the discourse on Mars Hill, and the disputations in the school of Tyrannus in Ephesus, but in the general pitch and development of his Epistles, St. Paul shows himself a master with the masters of his time. The Epistle to the Romans is a final philosophy, developed in the realm of moral concepts and spiritual ideas. It is logical as to its conduct and absolute as to its conclusions; it is verity, as contrasted with the sophistries and reactions of his contemporaries.

No one can read the major Epistles of St. Paul, along with the works of Plato, and not be impressed with the thought that the writer of the Epistles was familiar with the dialectics of the philosopher. It not only becomes evident that St. Paul was familiar with the affirmative side of contemporary philosophy; but that he profited from that knowledge, both to an appropriative and a corrective extent. Moses and St. Paul were the most catholic men of all antiquity. Their writings are pledges of the universal thought and understanding, the one in the realm of law and ethical consciousness; the other in the realm of spiritual ideals and the according intellectual realization. The ten commandments of Moses and the gospel according to St. Paul complete the categories of that thought which reveals the human side of God and develops the Godlike side of man.

The philosophy of the classic Greek age had reached a sad decline in St. Paul's day. In the syncretisms of Ephesus it appeared as a shadow, a pretext in the lips of those who taught the vagaries of newer doctrines. Plato was still a name to conjure with, albeit the Socratic robustness was gone from the thought of those who sponsored it. In the form of neo-Platonism, the methods of the Academy were being expounded and employed in the schools of Alexandria, and became ascendant in Christian thinking after the middle of the second century. The doctrines of the Pythagoreans also continued to influence the Greco-Roman mind, and appeared at Ephesus in the particular form of the *phos,* or light, concept, which has an echo of corrective resistance in the *Logos* prelude of the Fourth Gospel in the words: "And the life was the light of men; and the light shineth in the darkness, and the darkness comprehended it not."

But gnosticism represented the chief abortion of philosophy in the first century, and onward. Even while St. Paul was preaching at Athens, this characteristic philosophical syncresis was, at Ephesus, bringing itself into a shape that wrought distress and multiplied heresies in the Christian faith of a century or two later. Also, as gnosticism found its chief field in the life of the growing Church, it became more distinctly theological, and thus finally was dissipated in the refutation of the whole brood of ancient heresies.

But St. Paul's strong emphasis on *gnosis* (as in 1 Cor.12:8), and his equally strong reprobation of false *gnosis* (as in 2 Tim.3:7) show him to have sighted the beginning of an evil development in the very household of truth. Thus it happened that, while he held the churches of his early planting against Judaizing countrymen, he also perpetually watched, and built in his epistles, against the invasion of a "science falsely so called," and the spoliation of "philosophy and vain deceit . . . after the rudiments of the world." St. John, the last of the Twelve, lived long enough to see, at least, the beginning of the fulfillment of these predictions, and left a complete and perpetual answer in the prelude to his gospel.

Briefly, but effectively, St. Paul analyzed the philosophy of his day in the sermon delivered on Mars Hill. At that time, he announced and argued a few facts, essential

and fundamental, which deliver reason from the complexities which have ever been the bane of higher thinking. The statement of these facts may be accepted as the declared attitude of the apostle to the men and schools of his day; as also they may be accepted as the *criteria* of Christian thought and experience throughout the centuries. From this viewpoint we may summarize the more important philosophical elements which are inseparable from the Pauline gospel.

1. St. Paul appealed with philosophical insistence to the unity of the human race, both as to kinship in blood, and as to one absolute spiritual and intellectual need, leading to one law of choice for all. Of this quality of racial unity has come what to our modern speech is civilization; but which to St. Paul appeared as the manifestation of "ages and generations," "according to the purpose of him who worketh all things after the counsel of his own will." This also was in accordance with the doctrine of "God over all and in you all."

Perhaps the most vital lack of ancient philosophy was this failure to grasp the fact of human unity, and develop therefrom a plan or theory of altruistic cooperation. Modern philosophy has as signally failed to develop a plan that will bring altruism out of the crass selfishness of the existing social order. Only the message of the Carpenter of Galilee can do this; and that was fully revealed to Saul, the converted Pharisee, after his eyes were opened at the height of his Damascus experience. In appropriating the best of the thought of his contemporaries, as also in refuting their fallacies, with the heaped up errors of traditional teachers, he showed himself the vessel of divine choice. The gospel was in need of a wisdom divinely imparted, and a passion of zeal which comes by fire; but also of a knowledge of that world thought in which it was to deliver its message and work its ends.

These were found in the regenerated Pharisee when he set his face toward the isles of the Gentiles. It needed no Joppa vision to convince him of the all inclusive call of his gospel. To the cult of the Jew and to the wisdom of the Greek he had but one answer, and that was: "God commandeth all men everywhere to repent." It was this that confused the Areopagites, and left their philosophy dangling by the forelock.

2. St. Paul not only appealed to a race instinct and to a race community sense of spiritual and moral needs; but to these as reacted upon by the divine will. Thus was the final philosophy identified as a force subserving the truth of revelation; in other words, St. Paul saw that, when philosophy shall have been brought to its perfect statement and conclusion, it will discover revelation as the test to which all intellectual activity must be brought for judgment and validation. This is made clear in the speech to the Corinthians: "Casting down imaginations (that is, reasonings), and every high thing that exalteth itself against the knowledge of God." The dialectical thought of St. Paul was more in the background of his intellectual movements than in his uttered speech; but he put to the front a form of words that served the mighty end of his message, and became a precedent for all time.

From St. Paul's viewpoint, it is forced upon philosophy that its final count must be the category of the universal; and that this universal must mean life, its law of being, and its final and settled state. The metaphysic which does not see that the intellectual and spiritual in man point to a final and eternally continuing existence, favorable to soul and mental completeness, has started out from a wrong premise, or else has fallen by the way. Thus it was that the apostle to the Gentiles discovered the central fact of his new found faith, the gospel of the Son of God, to be the universal call and the universal restoration.

Also, he knew this concept to be wholly lacking in the philosophies of men. The recognition of this ofttimes became a wail in his epistles, and filled up the measure of the sufferings of the divine Sacrifice. Discourses on the *pathemata* impinge upon warnings against false teachers and "doctrines of demons." When philosophy can take the view point of St. Paul's redemption doctrine, it will be the token of the delivered and empowered human intellect.

3. St. Paul's appeal to the unity of all created life further looked to the incorporation of that life with the life of God. This is the "mystery" that comes into prominence in not a few of the apostle's statements. It is that last of revelation for which the first was made; it must be the last reasoned conclusion of philosophy. To this conclusion St. Paul

clearly opened the way when he declared: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible . . . all things were created by him and for him." For this consummation eternity waits.

The philosophical side of the gospel develops an interesting and weighty thought in connection with the long deferred fulfillment of "the time of the restitution of all things;" that is, of the making good of the plan of the world's intellectual redemption; the realization of the Galilean Programme; the bringing in of the kingdom. Philosophy sought to meet the disparagement of its own teachings by taking refuge behind the mask of stoicism. In St. Paul's day, the doctrines of Zeno were more widely held than were those of any other of the older masters. Seneca, Lucian, Epictetus and many others were attached to this school. The mortal pall of imperial corruption and the utter instability of the social and moral order drove men to the last limit of intellectual desperation, where they settled in the Lethe of emotionless non-resistance. This was St. Paul's environment; but, for his part, he met the crisis of faith and reason with more than Grecian confidence, saying:

> We know that the whole creation groaneth and travaileth in pain together until now . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. For we are saved by hope.

4. Finally, St. Paul's philosophical appeal was to a general judgment, or assessment, which must determine the measure of spiritual attainment reached by created life under the challenge of the divine life: "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." The judgment of the last day is not an arbitrary tribunal, fixed to justify divine wrath; but rather is the inexorable outcome of conscience and the logic of intellectual and moral choices. There is no criticism of reason, no conduct of a doctrine of the will more centrally directed than this. Every one shall be judged according to his deeds; and the judgment lies deeply within the texture of the deed itself.

Nashville, Tennessee.

Current Scientific Discoveries

Professor George McCready Price, M.A.

Modern Semi-evolution of Dr. Austin H. Clark and Others

ONE of the leading scientists of two generations ago used to say that science commits suicide whenever it adopts a creed. Accordingly, scientific discovery must constantly demand a revision of scientific beliefs and teachings. The popular scientific creed of fifty years ago, Darwinism, affirmed a line of teachings as completely contrary to the Bible as could be: therefore it follows of necessity that all the changes subsequently made must result in bringing us back a little nearer to the record in Genesis.

The progress already made may not have been very great; but it has all been in the right direction. Each discovery in biology or in geology made during the past half century has tended to bring back these sciences a little nearer to the record given in Genesis. All of which helps to illustrate the old proverb to the effect that it does not matter so much how fast you travel, but rather which way you are headed. In this respect modern biology and geology may be said to be full of hope; they are headed in the right direction.

When Mendelism was rediscovered some thirty years ago, it was learned that the specific characters of all living things are always transmitted as separable unit-characters from parents to offspring. In his Australian presidential address in 1914, and again in

another address in Toronto in 1921, Dr. William Bateson, the leading experimental biologist of his day, called for a halt in the useless speculation which had so long prevailed, declaring that, although we witness a great deal of contemporary variation among plants and animals, we do not see in our modern world anything at all resembling the origin of a new *kind* of living things. And a year ago, the president of the Zoology Section of the British Association at Bristol, quoted with approval the distinguished Continental biologist, Dr. Hans Przibram, to the effect that probably every species of animal above the protozoa may have developed *independently of all the others directly from some individual species of one-celled animal.* If some three decades ago a prominent German scientist could issue a book entitled: *At the Deathbed of Darwinism,* it would seem now about time for some one to pronounce its funeral oration.

The latest theory spoken of above as having been advanced last year, that each modern species has developed independently from a separate primitive protozoan form, is essentially the idea put forth in a very technical work of a few years ago entitled *Nomogenesis,* by Dr. Leo S. Berg, professor in the state university of Leningrad, Russia. It was translated and published in England in 1926; and in it Dr. Berg directs some very heavy scientific artillery against the "orthodox" creed of evolution, and defends the idea that our modern plants and animals "have developed *from tens of thousands of primary forms*" (p. 406). Perhaps some will call this a theory of evolution. It may not be quite back to the old doctrine of a special creation; but it is obvious that it is much nearer to the idea of a direct creation than it is to anything taught by Darwin and his followers.

What seems to be a closely related scheme of what we may call "Semi-evolution" is that taught by Dr. Austin H. Clark, of the National Museum, Washington, D. C., in his recent book: *The New Evolution: Zoogenesis* (1930). Clark is one of the leading officials connected with Science Service, and is thus one of the foremost men of science in America. His specialty is certain of the deep-sea invertebrates, and he has been connected with several deep-sea expeditions in various parts of the world. But his book is very revolutionary in many of its leading ideas; and were it not for the still-popular belief in the geological scheme of successive types of life having appeared during long "ages," Clark's scheme would be getting us back almost to the Genesis account; for it declares that the great groups of animals "developed at once and simultaneously from the primitive single cell in every possible direction." (p. 190).

Clark wants his theory to be called a form of evolution; he expressly disclaims creation. But he deliberately avoids the discussion of the real origin of life, under the apparent impression that, if he can have one primitive cell to start with he can then imagine it to have developed simultaneously in all the various directions as desired. Yet he is very emphatic in affirming that the law of life only from life "has no exceptions and it is inconceivable that there should be exceptions" (p. 164). I fancy that, if this law of life only from life is to hold true back at the beginning, it will require something very like a miracle to get life started in the beginning; and this, I take it, is what is meant by the doctrine of creation.

In his heart of hearts, so I conclude, Clark has learned the stern lesson which Huxley says is the foundation of all scientific morality, namely, "to have done, once for all, with lying; to give up pretending to believe that for which there is no evidence." His book shows many evidences of the desperate straits in which a modern biologist finds himself when trying to hold on to the general theory of evolution somehow and at the same time courageously facing the facts of modern biology.

For many years Clark has been engaged in describing and classifying certain important groups of the invertebrates. Hence we cannot wonder at the fact that he is very profoundly impressed with the yawning gulfs which exist between the major groups of the animal kingdom. In Darwin's day, less than a dozen of these major groups, or *phyla,* were recognized, and it was then confidently hoped that with further discovery these gaps would all be bridged over or obliterated. But these hopes have been sadly disappointed. Neither the fossils nor the living forms have helped to lessen these great gaps; on the contrary the number of these *phyla* has had to be increased; and Clark now makes them twenty. These phyla are groups of animals so distinct from one another that

not by the highest stretch of the imagination can they be connected by a common descent. As Clark expresses it:

> If we are willing to accept the facts at their face value, which would seem to be the only thing to do, we must believe that there never were any such intermediates, or in other words that these major groups from the very first bore the same relationship to each other that they do at the present day. (p. 168.)
>
> And again: All of the *phyla* or major groups seem to be of simultaneous development . . . at least we have no evidence that it was otherwise. (p. 168.)

Clark has been driven to this conclusion because of the fact that all of these great groups (except the *vertebrata*) have been found as fossils in the Cambrian rocks, which geologists call the "oldest" of the fossiliferous series. As Clark puts it, "From the very first beginnings of the fossil record, the broader aspects of the animal life upon the earth have remained unchanged" (p. 100). In other words, away back at the very dawn of the geological record, a starfish, a crustacean, a jointed worm, a brachiopod, or any of the others could readily be recognized for just what it is, and was then just as distinct from any or all of the others as it is today.

And this conclusion, be it remembered, has been forced upon our modern men of science in spite of the fact that they have had an absolutely free hand, an open field, and the entire world to pick from in arranging their pretty little artificial scheme of a chronological sequence among the fossils. But even so, they have to acknowledge sadly that all of the great major types of life seem to start together ready-made at the very dawn of "geological time."

Within some of the much smaller groups, or the *families*, as in the case of the horses, the elephants, the camels, the ammonites, etc., it has been very easy by some clever manipulating of the fossils to arrange them in what looks like a graded series of development; and all our large museums exhibit such groups for wondering visitors to gaze at. In the minds of those who are not aware of the purely artificial arrangement in what is claimed to be a real historical order, such an array of fossil forms becomes very convincing. Visitors to these exhibits should however remember that the geologists have nothing but their wish to be father to their assertion, that the little four-toed animal, called by a figure of speech a "horse," was not contemporary with the fossil one-toed horse, just as the four-toed tapir is today contemporary with the modern horse. Yet even with all these fossils thus artificially arranged in an alleged chronological order, Clark tells us that the alleged relationships (within the families) is "frequently interrupted by gaps of various widths, and these gaps are often very broad" (p. 180).

The existence of the gaps even among the members of a single family, as he says, makes the popular illustration of evolution as being represented by a branching tree very untrue and misleading. *"The twigs of the tree do not actually join the branches, and the branches do not join the main trunk; and besides the main trunk itself is not continuous"* (pp. 180, 181).

But after repeating over and over again the fact that there are no intergrades or intermediates (living or fossil) between the various major groups or *phyla,* Clark proceeds to say about the same thing for the *classes,* which are the next smaller divisions of the animals. The classes also, he says, as a general rule, "are entirely distinct from each other and do not intergrade" (p. 221). Proceeding down the scale he tells us that the next subdivisions, or the *orders,* exhibit the "same phenomenon" of wide gaps, though in a "less extreme form" (p. 222). "Abrupt discontinuities, becoming progressively less and less pronounced, may be followed further into the suborders, families, genera, and species" (Ib.).

All this is very candid, but very true. It would also seem as if these candidly stated facts ought to prove very illuminating to all those who have not yet adopted the evolution theory as a creed to be adhered to in spite of the evidence. Instead of our advancing knowledge reducing the size and the number of the gaps between the various types of living things, as the older evolutionists had so fondly hoped, it is now becoming evident that the more we know about animals and plants the wider and the more numerous do these gaps become.

"Man," Dr. Clark further declares, "is not an ape, and in spite of the similarity between them, there is not the slightest evidence that man is descended from an ape" (p. 224). Furthermore, "In the light of the evidence available at the present time, there is no justification in assuming that such a thing as a 'missing link' ever existed, or indeed could

ever have existed" (pp. 226, 227). And he quotes with full approval a very notable paper by Gerrit S. Miller, Jr., in the then-latest number of the Reports of the Smithsonian Institution, which is a perfectly devastating argument against any scientific value still attaching to the famous Java skull and the Piltdown skull.

And these facts are not from some obscure nobody of several generations ago, but from one of the world's leading authorities about these very subjects of classification and comparative anatomy which he is here discussing. For the reader should bear in mind that these admissions have been forced upon Dr. Clark by the very progress of modern discoveries in zoology and biology. Where Lamarck and Darwin and the men of a generation ago saw no logical trouble, no gaps in the evidence, Clark today, because of his vastly more extensive modern knowledge, sees yawning gaps which neither logic nor imagination can bridge. In other words, feats of transformism which looked quite reasonable to the uncritical minds of Darwin and his followers of a half century ago, are now seen to be preposterous and absurd, if we are to stick to known facts and causes still acting in our modern world.

As I remarked in a recent article along this line in *The Moody Monthly,* both geology and zoology are now turning state's evidence against the theories which have so long been trying to discredit the Genesis record of the origin of things. The new geology, as advocated by the present writer, and the new zoology, as now being taught by Dr. Austin H. Clark, may be regarded as essentially supplementary and complementary (though of course Dr. Clark would not admit this); and together they go far, very far indeed, toward vindicating that ancient record, "In the beginning God created."

There are several other phases of Dr. Clark's remarkable book which would be very interesting to discuss; but space will not permit more.

Berrien Springs, Michigan.

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

Rifts in the Clouds

IN one of His most solemn and somber moments, standing before the court of the world and "the powers that be," the Lord of the Church said: "My kingdom is not of this world . . . my kingdom is not from hence."

It has always been the tendency of the Church to forget this sententious and significant statement of Jesus. The spirit of secularism has always been as cunning and subtle as the serpent of Eden. In our day this serpentine creature has taken on the form of a treacherous octopus, awaiting with every one of its tentacles to destroy life. For there are so many avenues opened through which this modern secularism can stealthily creep into the Church of Christ.

We often consciously or unconsciously are found defending the faith and life of the Church not by the Word of God but by the word of the world. We are continually imitating "big business" by using methods of a crassly pagan capitalism. Communism in Russia finds many an advocate in pulpit and religious magazine simply because it is believed to be democratic, but in some mysterious manner overlooks the fact that it is not only anti-religious but *anti-Christ,*—its *dread* enemy!

Then, also, we cling too tenaciously to the "arm of the law" (secular). We are still trying to legislate goodness and piety into the hearts and souls of men. An eminent judge in Chicago rightly said, "Jesus was never seen in the ante-chamber of Pontius Pilate, whispering into his ear." Too many of us are reading the large headlines with the thought in mind: to "modernize" the Gospel message.

In this respect we are faddists. Paul wrote to the mighty city, haughty Rome, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The Lord Himself said in His sacerdotal prayer in the

night before His betrayal, *"They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth."*

So if it is not the "political gospel," it is the "social gospel." And if it is not the "social gospel" it is the erudite gospel of liberalism, of which a writer in the *Literary Digest* well says,

> From the miracle of science the new minister has gathered up twelve baskets of fragments, and with these he feeds the multitude. In a word, he preaches the religion of what's left.

Recently the writer was a guest at a gathering of a Christian organization, consisting mainly of pastors. All the leading communions were represented. At the table the discussions centered around "the depression." Each clergyman had something to say: something about the stock market, or the Constitution of the United States, the League of Nations, the moratorium, better legislature, etc.

One pastor, who had a wide acquaintance with European conditions finally said in effect, "Brethren, we are missing the point. Do we really believe in salvation by faith alone, or do we cross out the word 'alone,' and add with enthusiastic emphasis to 'salvation by faith,' *'through means of man and man's political and social methods?'* The present conversation would lead me to think the latter is the import of our message. Does the coming of the Kingdom of God actually mean more to us than the kingdoms of the world and all their glory? I am forced to say not, for otherwise it would be more central in our conversations and sermons. We seem to have a penchant for the merely ephemeral and overlook the eternal verities. Is Jesus Christ in reality the Alpha and Omega of our lives in thought, word, and deed?"

"These thoughts," he continued, "occupy a central position for me. I am done with the so-called 'timely subjects.' 'For there is no salvation in any other. There is none other name under heaven given among men, whereby we must be saved.' 'Woe is me if I preach not the Gospel of Christ.'

"For instance, how many of us are more interested in capitalism and communism than in the Church in Europe? How many of us realize seriously that today there is a mortal combat between the Church of Christ and Sovietism, especially in the European stronghold, Germany? Yet there are those of us who have pleasant things to say on occasions about Russian communism, even though we know it is supremely anti-Christ, anti-Church, anti-religion! Our brethren in Europe are amazed at the American attitude. It is believed that we do not at this distance understand the seriousness of the situation. They claim, now, if never since the days of the great Protestant Reformation, we need the preaching of the Gospel of Jesus Christ, as revealed in God's Word, the Bible. I am convinced, that we in America, the land that became a haven of refuge to those who accepted the Reformation, ought to burn with zeal to preach Christ and Him crucified, the Salvation of the world, etc."

Shortly after the meeting which brought forth the above cogent and convincing comments, Ralph H. Long, writing for *The National Lutheran,* published by the National Lutheran Council, New York City, reports in his leading article the following:

VOICES FROM EUROPE

THE writer had the rare privilege of attending a luncheon the other day at which about twenty Lutheran leaders and pastors, representing five different countries of Europe, were entertained by a small group of American Lutherans. The witness of their faith and the expression of their convictions he believes is worthy of a wider hearing. The occasion was the arrival in New York of delegates from Europe to the World Conference of the Y. M. C. A. in Toronto and Cleveland. Through the good offices of Dr. John A. Morehead, President of the Executive Committee of the Lutheran World Convention, it was arranged to make this contact with representative Lutherans from among the delegation.

Although the economical and political situations in the world are disturbing and depressing these men believe that the primary issue before the Church is to meet the formidable assault of atheism and godlessness with the sword of the Spirit. An organized and powerful attack is being made by the godless to capture the heart and mind of Germany. If that succeeds, the effort will proceed throughout the world. Germany will, therefore, become the great battlefield upon which the Christian forces of the world must meet the hosts of unbelief and atheism.

We of the Lutheran Church, are therefore most vitally concerned in the welfare and stability of our brethren in Germany as they stand in the front line of the defense of the Gospel. One of the delegates urged that we must go back to the Cross of Calvary for strength and courage and be inspired and empowered by the victory of the Resurrection. Only by faith in God can men come into possession of the courage, wisdom, vision and virtue necessary to lead the world out of its present confusion. Obviously, to meet this issue successfully, the Church must stand firmly on the foundation of God's Word and then stand together in the struggle which impends.

Wilmington, Delaware.

THE PULPIT

James M. Gray, D.D.
I. M. Hargett, D.D.
Elmer Ellsworth Helms, D.D.
Floyd Tomkins, D.D., LL.D.
Milton Harold Nichols, D.D.
Walter D. Buchanan, D.D., LL.D.
Clarence Edward Macartney, D.D.
Rev. Carlton R. VanHook
Thomas S. Brock, S.T.D.

The Reasonableness of Faith

Reverend Albert H. Plumb

Come now, and let us reason together, saith the Lord.—Isa.1:18.

SUCH is the appeal of the omnipotent Maker of our minds.

Nothing is more baseless and unconvincing than the arrogant assumption that Christian belief and mental power are mutual strangers. Yet this fallacy captures many.

Bishop Freeman, at the National cathedral in Washington, in an impassioned pre-Lenten summons to sanity in our conduct, thought and spiritual condition, deplored the confusion of thinking, even the very inability to think, consequent upon the dizzy, hectic whirl that is too prevalent in present human being. This is the holy mission of Lent, to recall those who have lost the art of pause and resultant poise, back to the calm, strong heights of God and the unmeted depths of His eternal truth. That truth has ever fearlessly challenged and still invites, reflective souls to examine its profound content. To deny the vast verities of the Christian religion is no evidence of that intellectual status continually claimed by a shallow and superficial school of negation. In the days of that intellectual giant, the Apostle Paul, the Gospel of our Divine Redeemer was "to the Greeks foolishness," because of their pseudo-philosophy, now replaced by neo-paganism. "In these days," O followers of the God-man, do not be dismayed by the voluble but unverified assertions against your mental integrity, respectability and honesty. Breadth and vision are not the exclusive property of bond-slaves to a necessarily limited natural science. Our blessed faith shall never lack the endorsement of the wise and great. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," "which hope we have as an anchor to the soul, both sure and steadfast."

Hartford, Connecticut.

Light

By William Hiram Foulkes, D.D.,LL.D.

Thou hast set . . . our secret sins in the light of thy countenance.—Psalm 90:8.

Convicting light! The psalm of man's mortality in solemn phrase sets forth the secret sins of the human heart in the light of God's countenance. The ostrich hiding his head in the sand is no more foolish than the man who fancies that he can keep his sins from the light of God. Science has invented a dozen weapons with which to wrest the treasures of the universe from their stronghold. With her microscope she penetrates the arcana of the world locked up in the tiniest flower; with her telescope she storms the celestial heights; with her spectroscope she reads the cipher code of blazing suns. She hurls forth her X and N rays, and penetrates opaque darkness. The eternal God looks with unaided eyes upon the stronghold of the human heart; and lo, its innermost recesses are as transparent as the day.

The flimsy curtain of what men think that I am, the granite walls of what I have deluded myself into believing that I am, vanish like morning mist before the eyes of Him with whom I have to do. I would bring my secret sins to Him in penitent trust and love, and ask Him to take them away, lest in the judgment-day, when they are utterly consumed, I shall perish with them.

O eternal God, I cannot hide my soul from thee. Cleanse thou me from secret sins for thy love's sake.

God's Plan of the Ages as Revealed in the Old and New Testament

J. Munroe Gibson, D.D.

1. MANIFESTATION.
   Pentateuch—Four Gospels.
2. APPLICATION
   Historical Books—Book of Acts.
3. EXPERIENCE
   Poetical Books—The Epistles.
4. OUTLOOK
   Major and Minor Prophets—Revelation.

For Your Scrap Book

REVEREND A. WALLACE COPPER, A.B.

Daniel Defoe*

THE early life of Daniel DeFoe was acquainted with two of the worst tragedies that ever came to London. In the midst of ecclesiastical dissension descended the great plague. Many believed the foreboding comet which preceded it was sent as a warning. Surely the terror of the community must have sunk deep into the subconscious mind of Daniel DeFoe. How he must have shuddered at the distasteful visions of the fanatics who claimed they saw the destroying angel aloft in the heavens ready to strike with his flaming sword the accursed city. One by one the houses in the neighborhood were closed; the door of each was marked with a large red cross and the inscription, "Lord, have mercy on us." He must have heard the heartrending cries of the plague victims who were left alone. He could have seen the reflected blaze of the purifying fires that were lighted in the different sections of the city. When his father received letters he sprinkled them first with alcohol and then read them from a distance through magnifying glasses. Later DeFoe was to make practical use of such information by writing a vivid description of the plague.

During the night of September 2, 1666, a fire broke out in the very heart of London. Fanned by a favorable wind it devoured whole streets. It lasted three days and was responsible for some flashlight pictures which were printed indelibly upon the mind of DeFoe.

As he grew he became restless and desired to roam the continent. After completing his apprenticeship he traveled to Spain, Portugal, France, Italy, and compared them with his own country. He contrasted their beauty with that of his own city. At times he was forced to admit there were prettier places than London.

Daniel DeFoe was a good business man. He mastered the field of economics. His resourcefulness enabled him to experiment in many types of work. He would try and succeed, gather a small fortune and then lose it by his recklessness. Very few men have been able to overcome failure as frequently as DeFoe. In his day he was famous as a journalist, a political investigator, a champion of William of Orange. But he has lived throughout the years not exactly because he was the editor of a few journals; not because he suffered prison for his convictions, but because of the novels he wrote between his sixtieth and seventieth years. Up until this time none of his immortal novels had been written. A man by the name of Selkirk had been deserted on an island. Fortunately several years later he was discovered and rescued. He appeared in London as the wonder of his age. DeFoe with his resourcefulness, gave him another name, located him on another island, and developed around Robinson Crusoe a strange and fascinating experience. How marvelous that a man of sixty-two, a man who had known life, who had been humiliated by a prison term, who had felt the scourgings and abuses of his enemies, who had known the joy of success and the pain of failure—that such a man with such an agile mind could write *Robinson Crusoe;* a book that would fascinate the minds of the children of all centuries and all lands.

Today, as the result of the contribution of little children, a granite obelisk has been erected on his grave. It was dedicated to him as a man who was himself Robinson Crusoe, a man who knew what it meant to be alone.

* *The Life of Daniel DeFoe* by Paul Dottin. Translated from the French by Louise Ragan

Hegel

HEGEL used to say that a man could no more jump out of his age than he could jump out of his skin.

Martin Luther

ON November 10, 1483, St. Martin's eve, Martin Luther was born in the little village of Eisleben. It is significant to note that after a great life he came back to Eisleben to die sixty-three years later.

Current Religious Thought

The Bible Confirmed by Science

W. Bell Dawson, M.A.,D.Sc.,F.R.S.C.

IV
Evolution and Forethought in Creation

WE have seen, in the last section, the contrast between belief in God as the Creator, and the view of Evolution which practically means that all things developed of themselves, because of some inherent power residing within them. We explained also the outcome of this view, in leading to the old Pantheistic conception of the universe; and also in setting aside a personal Creator who can think out and carry out a consistent plan. We now wish to point out further that anyone who attempts to prove that development took place through such impersonal forces, is immediately confronted with the immense difficulty that arises from the vast amount of planning and even foresight which is so evident throughout nature. Sir Oliver Lodge, who is quite unbiased in this matter, does not hestitate to say: "The Universe is shoutingly full of design, plan, intention, purpose, reason."*

In any scheme of spontaneous development, the only alternative to planning and design is to fall back upon pure chance. One of the old philosophies recognized this. In explaining how it has happened, if things developed of themselves, that everything in the universe is so harmoniously arranged under a system of law and order, it could reach no other conclusion than this: The universe in developing, began by following lines which led nowhere and proved unworkable, and everything went to pieces again; and only after countless developments and collapses, it at last developed by some chance into a system which happened to be stable, and so became permanent. It is thus very evident that the orderly arrangements in nature, and the design which this implies, is something that Evolution must account for, if it is offered as an explanation of the present universe.

When we look around upon nature, it is plain to any thinking mind that many essential arrangements had to be made for the maintenance of living things before they came into existence in the world. And when we are considering evolutionary development, we must not forget that we have no reason at all to offer as to why things are as we find them, and not otherwise. For example, for plant life, there must be light and warmth, air containing some proportion of carbonic acid gas, and water with its remarkable properties as well as the most surprising correlation of all, which enables it to float in the air as vapor. Otherwise there could be neither rain nor dew upon the land. How did a whole series of such things come to be just right for plant life? It was none of their doing; it was not their own "powers of development" which could possibly have brought it about. There was similar foresight in advance of animal life. Why for example, did grass develop itself on nutritive lines, suited to the digestive organs of the sheep of an age then future? With merely itself to think of, a poisonous juice might have been even more serviceable to it, for many poisonous plants thrive rankly; and grass might very well have become poisonous for its own protection against being devoured. Ordinary pasturage would thus be impossible; cattle would be eliminated; only the giraffe could live by reaching the leaves of trees, if these perchance happened to be wholesome.

Such difficulties continually arise when we think out evolutionary development:—The relation of light to the eye, and the properties of light, such as its refraction, which make sight of any kind a possibility. The right proportion of oxygen in the air, to enable animals and ourselves to breathe, which

* Lecture on "The Reality of the Unsensed," at Memorial Hall, London; reported in the Montreal *Star*, Dec. 1, 1926.

is entirely beyond our power to explain; it is indeed difficult to find a reason why any oxygen at all has been left over as a free gas, to make the air suitable to breathe, when oxygen combines so readily with other elements to form water and rocks. We may reflect that if any one of a dozen such things in physics or chemistry was absent or even different, life itself and the faculties which it has, would be impossible.

This evident need for foresight or prevision in the upbuilding of the world and all it contains, places the whole matter in a very clear light. For quite often, the planning and preparation in any age, was in no way necessary for the well-being of the things or creatures existing at the time, but only became of use long afterwards for the requirements of some other creature in a higher realm of nature. How then can this be explained by any process of evolutionary development? For what has to be explained is not so much, for example, the way that sight or hearing "developed," or how the powers of digestion arose, but in what way provision was made for these things in advance (in the pre-existing realms of the physical or the vegetable) to enable them to be at all.*

We cannot here enter into any direct discussion of arguments put forward in defense of Evolution or against it; for our aim is to open up the way to consider what science has ascertained regarding plant and animal life, and to compare this with what the Bible tells us and the viewpoint that it takes. We may make our way clear by summarizing what we have now discussed, and how we propose to proceed: (1) It is evident that any theory of Evolution has not only to prove that "development" occurred, and to find what caused it to take place, but it must recognize the reality of foresight and preparation, necessary for each successive step; which the theory must account for, if it can. (2) The facts of science, in the physical or inorganic realm as well as in the domains of life, as they have become known to us by research, do not in any way conflict with the idea of design and purpose in nature; but on the contrary, they impress us with this ever increasingly, as we go further. (3) We may thus perceive that the theory of Evolution is distinct from science itself; and that it is this theory which is incompatible with Scripture, and not the actual results of scientific investigation. We hope that this may become plain as we look into the place of living things in nature and their relation to God, as set before us in the Bible.

Living things.—Wide departments of science deal with living things, from the microscopic disease germ to the fruit tree, and from the animalcule to the organs of the body. We have often been reminded, however, that we should not expect the Bible to be a scientific treatise on these subjects; and accordingly in the realms of plant and animal life, we find little in the Bible which touches upon scientific thought, beyond the great illumination which creation affords. The outcome of this magnificent introduction is followed out in many directions, since "the morning stars sang together, and all the sons of God shouted for joy." The Creator Himself "rejoices in the habitable part of His earth;" and He "visits the earth and waters it," so that "the pastures are clothed with flocks, the valleys are covered over with corn." The long preparations of the ages thus come to fruition, because "from everlasting to everlasting Thou art God."

It is not therefore a descriptive classification of plants and animals on scientific lines that we find in Scripture, nor any detailed discussion of how they came to be. The all-inclusive explanation is the power of God in creation, and His personal relation to all that He has created and made. This we can all understand much better than any learned dissertation on the origin of species; and we see in this once more that the Bible is intended for all peoples, and all classes even down to "unlearned and ignorant men," as the Apostles themselves were held to be. For verily there is much that is "hid from the wise and prudent, and revealed unto babes." (Acts 4:13. Matthew 11:25.)

In accordance with this great foundational conception of God as the Creator, the Scriptures point us to the forethought of God in preparing suitable conditions for plants and animals before they came into existence in the world, and His loving-kindness and care for all His creatures. For the grass grew before there were any sheep needing pasturage, and springs of water ran among the hills before any beasts of the field were in existence to quench their thirst. Even for man, special preparation was made, in providing a habitat suitable for him before he was cre-

* See the discussion of these matters in *Forethought in Creation*, by the present writer. (Booklet 31 pages; Bible Institute Colportage Association, Chicago.)

ated. For "the Lord God planted a garden, . . . and there He put the man whom He had formed." All creatures look to the Lord, who gives them their meat; and by opening His hand, He satisfies the desire of every living thing. The most intelligible idea of the infinitude of God and His unlimited activities, is brought before us in the details to which He condescends, in feeding the young ravens when they cry, and in noticing when a sparrow falls to the ground. (See Psalms 65:11-13 and 104:10, 11, Genesis 2:8, Psalm 145:15, 16, Job 38:41, Matthew 10:29, Luke 12:6.)

There are many hints in Scripture which would give guidance to science in its investigations, if only the Bible were regarded as a revelation from God, and its every word deserving of attention. In the account of the creation in Genesis, there is mention of a great principle which has a very direct bearing on the speculations of science. When God created the plants and trees of the world, it is said that the herb, as well as the fruit tree, was made "after its kind," and empowered to yield seed; which was in itself. This statement that each living thing was to be "after its kind," is repeated in regard to the creatures in the sea, and again in regard to the land animals when they were called into existence. Also, when it is finally stated that "God made the beast of the earth after its kind, and cattle after their kind, and everything that creepeth upon the earth after its kind," it is added, "and God saw that it was good."* We can only understand by this that the continuity of each "kind" of plant and animal was in accordance with the design and purpose of God.

There is also a remark in this connection, made by the Lord Jesus, with reference to the development of a harvest from seed, in one of His parables. A man casts seed into the ground, he sleeps and rises night and day, and the seed springs and grows up, "he knoweth not how." This remark remains as true today as when spoken by Christ, if anyone goes at all thoroughly into the matter. For plants as well as animals arise from a spore or germ which is usually (or perhaps always) a single cell to begin with. All our researches have so far afforded little knowledge of how this takes place. The complex chemistry and physical processes which go on in a living cell, more especially in a cell that is undergoing development, are very imperfectly understood. To say therefore, that the Evolution of one species of plant or animal from another, takes place along the line of propagation or descent, almost amounts to founding this theory upon our ignorance, as its basis. For there is perhaps nothing in the whole field of scientific investigation that we are less able to explain than reproduction. We are pointed therefore to the darkest corners where we know least, as the place where Evolution most probably occurred; where the gleams of knowledge scarcely reach, and where processes go on "we know not how."

The emphasis which the Scriptures thus place upon the reproduction of each living thing after its kind, and on the inscrutible in the processes involved, should surely stand as a signal of warning against incautious speculation upon the development of one species from another. For the theory of Evolution when carried onward to explain the origin of man, leads to a position which is entirely at variance with Scripture truth. Indeed, science itself is now finding the way of Evolution a tortuous path, with fresh obstacles confronting it at every turn; because the further knowledge which arises from new researches, instead of confirming the theory, are found to be against it. Evolution therefore, instead of affording an explanation of nature, only places greater difficulties in our way than those it professes to explain.* All this may be escaped by accepting the hint we here have at the opening of the Bible, and taking the light of Scripture for our guide, even when following the lower paths of knowledge where the way is dark.

Those in olden times who were enlightened by the word of God stood in reverent awe before the mystery of reproduction, and could only regard it as the direct operation of the Creator. The Psalmist says: "I will praise Thee, for I am fearfully and wonderfully made; marvellous are Thy works. My substance was not hid from Thee when I was made in secret. . . . Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." There is

* See Genesis, first chapter, verses 11, 12, 21, 24, and 25.

* See a more complete discussion in *Evolution Contrasted With Scripture Truth*, by the writer. Also, *The Church, the Schools, and Evolution*, by J. E. Conant, D.D.; in which a large number of quotations from recent authors are given. (Both issued by the Bible Institute Colportage Association, Chicago).

here no magical myth, no fairy tale; it is all true to nature, and above the criticism of science. Yet how wondrously it brings out our personal relation to our Maker.

Plants and animals.—In the latter part of the first chapter of Genesis, we come to the creation of plants and animals of successive groups. Much might be said upon the accord of this account with the story of the earth in the Geological formations, as interpreted by the great majority of able geologists. The general agreement between the two cannot be doubted; for it is recognized that plant life must have been earlier than animal life as stated in Genesis; and Geology also shows that the multitudes of creatures which swarm in the sea, came into being before the time when land animals existed. We also gather from Genesis that there was no marine life in the universal ocean, before the dry land appeared. There are good reasons in corroboration of this, because of the probable conditions at that early period. From all we can ascertain, there must have been limited oceans with shores before marine life began.*

In the succession of life, as we find it described in the first chapter of Genesis, there are three great groups of creatures that come into being in succession. First, the creatures that swarm in the sea; next, the larger animals of the sea, which appear to include the reptiles; and thirdly, the land animals and the cattle. When we look into this succession, which is so briefly stated in Genesis (in only six verses), we find that it is entirely in accord with Geology. For the succession of formations or periods, during which life was abundant, are grouped into three great ages; and the life in each of these three, has its own distinctive characteristics. These three ages are the more definite, because at the close of each, there was a marked physical break, with upheavals or outbursts of volcanic activity. As a result of these changes, a three-fold grouping of the series of formations can be made; and this has become the accepted subdivision of the ages with Geologists generally, both in Europe and America. Before these three, there was an earlier age still; in which the character of the mineral matter is thought to afford evidence of plant life; but this we need not here discuss.

The three great ages which abound with life are: (1) The Palaeozoic; the age of shells, corals, crabs and lobsters; and later, the fishes. (2) The Mesozoic; the age notably of the great reptiles, in which the birds also appear. All these so far, reproduce by spawn or eggs. (3) The Caenozoic or Tertiary; the age of the mammals, the land animals proper; which produce their young alive. This sequence is evidently the same as in Genesis; for in both, the creatures that swarm in the sea come first, and the land animals last. When each type of creature comes into being, it continues to the present day; as for example, the sea shells, the crabs, and the reptiles; but in each type, there is a magnificence in the past from which it has now deteriorated. Many ancient species are identical with forms still living; and many organs of their bodies, such as the claw of the lobster or the multiple eye of the crab, are precisely the same as in the earliest ages without any sign of improvement. They were perfect from the beginning. Whole categories of facts such as these, seem to be lost sight of by those whose vision is obscured by evolutionary theories; for they run counter to any conception of Evolution.

The physical changes which separated these three ages are well described by Professor W. B. Scott, of Princeton University: "The geographical revolution which closed the Palaeozoic era, was accompanied by the most profound and far-reaching changes which have ever occurred in the recorded history of life, after which we find ourselves in a new world." The close of the Mesozoic was of a different character in America and in Europe, though great uplifts occurred on both continents. "The Mesozoic era was closed in the West (of America) by a time of great mountain making. . . . From the Arctic Ocean to Mexico the effects of the disturbance were apparent. . . . Vast volcanic outbreaks accompanied the upheaval, which was on a far grander scale than the Appalachian revolution had been," which ended the Palaeozoic age. In Europe, the age was closed "by a gradual upheaval which excluded the sea from wide areas that it had occupied" during the great subsidence before it, when the Chalk was formed.*

* At the present day, some creatures can live in mid-ocean; in the great depths, or on the surface in the open. But the vast majority, including most of the radiates, all the mollusca, and the crustaceans, live in the shallower water near shore; and even fish require shallow-water conditions in spawning.

* *An Introduction to Geology* (1925); by Dr. W. B. Scott. Pages 648, 711, and 713.

It was thus after these vast disturbances that new types of life appeared; and just where the Evolutionist is most in need of a quiet time, when fish could develop into reptiles for example, there is a great physical upheaval with volcanic eruptions. It is rather unfair in the circumstances to claim that the change of one creature into another could be traced, if it were not for "the imperfection of the record." The record is very clear indeed; for new types appear after these upheavals of nature. This also accords with the general statement made by LeConte: "The evidence of Geology today is that species seem to come into existence suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their places apparently by substitution, not by transmutation." The brief summary here given may be sufficient, without confirmation from more extended explanations, to make it quite plain that the broad outlines of Geological knowledge are fully in harmony with the revelation of the order of creation given to us in Scripture; while on the other hand, the theory of Evolution is out of accord with the Bible, and it is not possible to find any adequate support for it in the Geological record.

The Succession of life.—This great succession of life in the ages of old, is referred to in a highly poetical description of the creation in Psalm 104. Yet we find here, as everywhere in Bible poetry, that however poetical the language may be, the portrayal given is always true to nature. When the Psalm comes to speak of marine creatures and the land animals it says of them: "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." This undoubtedly refers to the creation, and not merely to successive generations as at present in the world; for the whole Psalm has creation for its theme.

We have here information then, regarding the great succession of different races of creatures which is such a conspicuous feature in the ages of the past, as we now understand from Geology. According to the statement in this Psalm, the advent of each new type of creature is associated with great physical changes; which "renew the face of the earth;" and this is just what occurred. There is no place left for the supposition that one type of animals developed into another; for it is indicated in the Psalm that one race perished and another took its place, under the new conditions of a changed world. All this is done directly by the power of God, in carrying out His great plan throughout the ages.

When we turn to the record in Geology, we find every evidence of this replacement of one type of creature by another. In an early age when shell-fish were dominant in the seas, we find in this great class of the mollusca that the most highly developed, such as the cuttle-fish and the nautilus, were conspicuous among them, as a powerful and active aristocracy. Yet these died down, leaving the humbler sea snails and mussels in the majority, in later times. For their place in nature was taken by the fishes, when they appeared. Again, the reptiles were once the lords of creation, in the water, on land, and in the air; yet the mammals took their place in the next age; and the reptiles of the present day are represented at their best by a few species of crocodiles and alligators. The terrible flying reptiles, with the most formidable teeth that ever were, have disappeared.

These few examples may serve to show the extreme difficulty of maintaining any theory of evolutionary development. For, in every case it was not the most highly developed in any great group of creatures that survived, but the humble and meek among them that continue to the present day. This gives little countenance to the idea of the survival of the fittest. What we actually find is that no struggle for existence by the formidable and well-armed in any age, has prevented creatures less equipped outwardly from displacing them in the world. For how comes it that the great armored reptiles, defying all attack, have given place in the forests and pastures to the inoffensive deer and cattle, which even a lion can overcome? Every attempt fails to account, on evolutionary lines, for the succession of the creatures as it occurred. For how could a fish know that it would become a superior being, according to our Zoological classification, if it could succeed in walking on the land? We may well ask how any fish of the waters could foresee that by selecting suitable mates, willing to give up their own mode of life, they would gradually learn to breathe air,

and eat grass; and thus become qualified to live in a realm of clearer sunshine.

The Scriptural view.—In contrast with all such theorizing, how sublime is the recital in this 104th Psalm; that God the Creator took away their breath and they died, and when He sent forth His Spirit, others were created to take their place. The wonder is that so many are unwilling to accept this straightforward explanation of what the Lord did during the progress of creation, and to recognize that it is He only who fully knows what then took place. Those who are most inclined to be doubtful or skeptical will at least admit that there is nothing, either in Genesis or in the Psalm that we have quoted, which is out of harmony with Geology or the Physical laws, as far as our knowledge enables us to judge.

On the other hand, from the standpoint of the critic, the general character of the account of the creation in Genesis deserves very careful attention. It is given as a plain statement of what God did, in creating the world; and it is brought within the limits of our comprehension, which in itself is very remarkable. There is no enlargement upon the wonders of what happened, to astonish us; no attempt to impress us with poetical and dramatic imagery. The account is also quite free from any mythological representations, such as we find in all other ancient accounts of the creation outside of the Bible. The critical view that the opening of Genesis is a myth or a poetical romance is entirely out of place; and worse than that, it is really untrue, as judged by the account as it stands; for it is not poetical and there is no trace of any grotesque mythology in it.

A clear summary of the matter is given by Professor Henri Devaux of Bordeaux University in his book dealing with the account of creation in the first chapter of Genesis. He says: "It is a description easy to be understood by men of all time. Put this description of the successive stages of Creation into scientific language, and they correspond by their nature and their progressive stages to the conceptions of the most advanced scientific theories. This Biblical narrative is of thousands of years of antiquity, whereas the discoveries of Science are within the last hundred years. The source of the information as supplied in the narrative, which is confirmed by Science, can only come from Revelation."*

In the visions with which the Scriptures close, the angel, flying in the midst of heaven, who has the everlasting Gospel to preach unto them that dwell on the earth, even to every nation, and kindred, and tongue, and people, is heard saying with a loud voice: "Fear God, and give glory to Him; . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6-7). When we read this announcement, we are tempted to ask with some surprise: Is this the Gospel? For the proclamation goes no further than to declare that God is the Creator of inanimate nature, without mention even of living creatures or of man. Yet surely this is the true preparation of the minds of men for the Gospel message, just as the Apostle Paul indicates to us in addressing the Athenians; for he announces first of all, "the God that made the world, and all things therein, the Lord of heaven and earth." It may well be that this announcement of God as the Creator, is the very thing that our own generation needs most to consider, if it would retrace its steps from the broad road leading to destruction which Evolution and Modernism have opened up. The more thoughtful thinkers are warning us that the only escape from the paths of error is for mankind to return to the first words of the Bible, that God is the Creator.

If all truth is one, science cannot be in conflict with Scripture, because one truth cannot contradict another. Yet how can science expect to reach correct conclusions, if it does not accept as its starting point the great foundational truth, that God is the Creator? Let us see then that our young people are imbued with this great reality in their primary instruction; as this will keep their minds immune from the contagion of error in understanding things around them, and prepare them also for the closer relationship to God through Christ.

* Translation by W. H. Dorey, in *The Fundamentalist*, London, England; for November, 1930.

There must have been three interpositions of a Divine and supernatural power to account for things as they are. The agreement of science with Genesis is surely very striking; there is a gulf between matter and nothing; another between life and the non-living; and a third between man and the lower creation, and science cannot bridge any of them.—*Dr. Alfred R. Wallace.*

An Inventory of the National Trend

C. H. Buchanan, D.D.

THE President of Brazil asked of Bishop Mouzon, who was his guest, "Tell me, please, what caused the difference between your country and mine? The age of the two countries is about the same." The Bishop, to spare the President any embarrassment, said: "You tell me what you think caused the difference."

The President's answer to his own question was: "When our countries were settled up, men came to my country to find gold. They came to yours to find God."

May there not have been more in that answer than we at first suspect? The object of a nation's quest reveals her ideals and gives her character and prestige. Her ideals of right, of religion, and liberty set the stamp of her character and made her what she is—the marvel of modern times and the hope of the world. These facts and the results are most logical. When men's best thoughts seek best things in the way of social and religious conditions, these in turn enrich the nation with noble men and splendid women, which are intrinsic assets to any country. The history of such people is always fascinating and an inspiration; and such history lives.

When we look back at the struggles and victories of the heroes of the past, our hearts are made glad; but when we come to make an inventory of the nation's present conditions and aim to determine her trend, can we truthfully say that all is well?

The Home the Citadel of Life

The home-life and its sanctity tell for the future. Some parents are saying: "I shall not be as strict with my children as my parents were with me." Thus it is that government slips from their grasp. Such parents forget that the Puritanic strictness of their parents may have saved them from the path of degeneracy, while their leniency will become an insidious ideal in all the life of their offspring.

In the home of indulgence and parental neglect, the "sweet innocency" of childhood fades away and the "heaven which lies all about us in infancy" soon disappears, and with these things go also the better impulses that were once had. They all have been submerged beneath the waves of animal impulses which have had the right of way in the young life. Soon manhood and womanhood assert themselves, and out from that home must step bouyant young life; but what is it like? Is it the clear-sighted, well-balanced character, a clean and bright soul hedged against the many evils in the world waiting to deceive? No; not this splendid specimen of youth, but the much-indulged, self-willed egotist, guided by personal impulses and caring little for the wishes of others, and thinking of little else that his personal whims.

Great and wise men have recognized that there is an inherent animal crouched in every one of us, and they have laid down a barrage againts its development. One of the wisest of these men was Dr. Mark Hopkins—he who, sitting on a log in a forest, was all the university President Garfield wanted—who said: "The right to control a child may and should be enforced by physical means if necessary. There is an end for the good of the child himself. It is of highest importance that he be taught obedience and subordination. . . Do you think it degrading to your child to whip him? You need not do that. Whip the mule that is in him. Whip it out of him if possible; then you will have your child without the mule" (*Christian Ethics*, p.249). Parents who resent the correction of their children by their teachers only show their own lack of rational control. Children are born to adults that the children may get the benefit of mature common sense and discretion.

Out from under the parental roof such youths rush much as a young bird climbs over the edge of the mother nest, and plunges out into a dangerous world about which he knows little and cares less. Soon he must take up life for himself; but he knows not how to adjust himself to life as he shall find it. He knows not how to restrain his natural impulses, and he knows no law but *desire*. He has never been taught self-control, and the supreme law of his life is *I want to!* Thus, a gateway has been left ajar for all sorts of erratic notions and impulses. Such are the characteristics of the youth of today.

Off to College Next

Such youths come into our colleges by the millions; and, how fares it with them there? The college scenes are all new and so are the professors he shall meet, who to him are men who know everything. The student is expected to arrive a few days early that he may receive some "orientation" lectures. Picture that scene in your mind if you can. Before some professor stands that awkward green country boy who has been allowed to grow up like an animal without training or restraint. Before him stands a doctor of philosophy whose very presence is enough to frighten out of that boy what little sense he has. This big professor and college president, whom he may never again see till he comes out for his Ph.D. examination, says to him: "This is a real university; light your own torch. You are no longer a boy, you are a man now; so, reach your own conclusions. Take nobody's word for anything. Find the facts for yourself. It is a sign of smartness to be able to think for yourself."

Such words are as honey to the soul of this untrained spoiled boy from his indulgent home. Has he not lived such an independent life all his days, indulging only his impulses? Now he has found his element. When he reaches the classroom there he finds a professor who says: "I am not teaching morality or religion, I am developing intellects. The philosophy of education today is to discover the natural tendencies of the student and develop them. And here we aim to do that. We let the student act naturally, and develop his individuality and establish his personality."

But that professor fails to remember that in every one of us there are two *natures*: a higher, gentle nature capable of noble attainments and splendid manhood and womanhood; and there is lurking within a low animal nature which seeks every occasion to rise up and take the whip hand and plunge us into degenerate ruin. These natures are not always controlled by the intellect. It requires more than mind to make a perfect man. Over and above this there must reign the soul, whose voice is the conscience, through whom God speaks. Great and wise men have found that educating a man does not keep him from ruin.

Rousseau, in his prize essay on: *Does Science and Art Corrupt or Purify Morals?* reached a conclusion which we all find correct. He declared that, "Education does not make a man good; it may make him clever—usually in mischief." With this even a Schopenhauer agreed.

Not a great while ago one of our leading magazines stated that "there is not a gigantic swindling scheme on the Atlantic seaboard but has a university graduate back of it." That college professor who teaches the development of the *natural* man little dreams that he is playing directly into the hand of the indulgent mother who has brought up the unrestrained, self-willed youth whose rule of life is the indulgence of his present desires.

As Found in Secular Life

That this "free spirit" finds its way into the fancies of the people was manifested by a review writer in writing up a western city. Said he: "Those men were happy as men in war are happy, because they were free from woman's control, free from the matriarchy of settled communities where, in America at least, the rearing of children sets the value of life." Now, what does this last clause mean but that those western men were in a way free from the restraints of well-bred society, the upright ideals taught by conscientious mothers? Those men were free to indulge their passions at will. They could get drunk, be profane, gamble, and shoot down an antagonist at pleasure. Yet, this is presented to the reader as "the good old days out west."

What is back of the highway "racket" of today but exactly that free spirit of the "wild and woolly west?"—that spirit which is bringing America into the contempt of all the world. Yet, this spirit is held up to the world as an ideal condition of happiness and progress.

Let us not be misunderstood at this point. Individuality is back of real character, and the genius only follows his natural bent. A Shakespeare only followed the beckoning hand of his poetic gift. So it has been with all really great men. They are born, not made. But, discovering the special gift of a youth and helping him to discover his latent possibilities for achievement, and the mere matter of catering to his indulged fancies and pandering to the whims and follies of his animal impulses, are two very different things.

Individuality is a great charm. When rightly reached it presents that winsomeness

which is characteristic of the true gentleman and refined lady. And while we speak of the "born gentleman" and the "born lady," we well know that such excellences are not always natural, but are the results of generations of careful parental training and well-applied touches of civilization. These touches are the work of thoughtful, far-seeing parents who realize just what should be done for their beloved children. On the other hand, "allowing the natural man to develop" sounds very scientific, but, is it really the way of wisdom? Will it produce best results in the young life when the testing time shall come?

It is suspected that the foolish notion of developing the natural child is the whim of those who have no children of their own. Down at Peabody College a learned doctor was advocating this theory, when a graduate student spoke up, saying, "I used to think and teach that; but since I have children of my own I spank them." This Freudian folly of "letting down to the instinctive level and living the natural impulses" is simply the philosophy of Neitsche and Rousseau brought down to date. With the influence of the indulgent home and the erratic professor combined, it is not difficult to account for the trend of the times as we know it.

Nor is this wilfulness of the times all. Like a great octopus, it reaches out its arms and draws into its embrace the careless million who are willingly made a victim to its influence, thinking it great.

America's Craze for Liberty

Personal freedom, or the privilege to indulge one's own impulses, is perhaps back of the American craze for liberty. This is both America's charm and her menace. To the "land of the free and the home of the brave" millions have come from their tyranny-ridden native land. They come to America, some of them, to indulge their libertinism, and not to obey the laws which make America free. It is a noticeable fact that many of the intercepted criminals in our cities, great and small, have foreign names, and our worst criminals are not naturalized. Here in Free America they ply their foreign learned schemes while the people pay the musician.

America's sense of emancipation has invaded the social life of the country, and women have been granted "equal rights" in politics. They manage their own business, have their own bank accounts and dictate their own home-life, if they so desire. Yet, with all, never in America's history has the home been so insecure nor its sky so dark. Divorce has increased at a desperate rate. Why is this the case? May the answer not be that neither party wishes to be tied up by an obligation to another? They mean to enjoy to the full the fruits of their teaching from childhood, to "live their own life in their own way."

Just how long civilization can endure under such laws remains to be seen. Civilization means the association of human beings under certain rules and regulations by which they may happily live together. Man can no more free himself from such rules than he can change his nature. Being a human he must have human associations; for "no man liveth to himself alone." Having mutual benefits with his fellow, he must also have mutual obligations. The modern youth seems eager enough to enjoy the benefits of society, but he is inclined to hold back from assuming the obligations, under the delusion that he is a free man.

This spirit of emancipation shows itself in all circles of society. It even gets into churches. There grew up in the atmosphere of higher education, a tendency among professors and students not to take upon themselves the obligations of the organized churches. This was not because they did not feel themselves worthy of church association, but because of the unruly, independent spirit within. Many of the church members came to rebel from the leadership of their pastors. They did not wish to be led by anyone. Needful sermons, exposing the sins of society and urging to personal right living, were considered impertinent. Even the blessed Lord Jesus with his ideal purity and his spiritually compelling love, was considered a "back number;" fit only for the junk-heap. This is the religious feature of American freedom.

America's Self-Appreciation

Many things have led up to America's *egoism*—egotism. Americans are the inventors of the world; they accomplish things when others have failed; her statesmen and soldiers hushed the moan and din of the World War; she fed the starving world when the war ceased; she is the richest nation of earth; her sons stood up at Panama, the mountains stood aside. Her flag has

never gone down in defeat; of course Americans can govern themselves. Do not our lawyers say that America has the most perfect laws of any nation on earth? But, what does all this mean? Does it warrant a safe future? How has it been with other nations? In the palmy days of France, Charles Poirret said to Louis XIV, that "France had achieved the last possible human attainment; that the human race had no further to go." Yet, France rushed into her Revolution and bloody Reign of Terror. In 1835 the English thought that "the English were the best people in all the world." In 1907 a grandson of Queen Victoria thought that "the Germans are the salt of the earth." We all know what has happened since that date. Goethe, with has gray, cynical eye, looked across the world and rejoiced that he "was not a young man in a world so nearly completed."

But, what say Americans? Do we not believe Americans are the greatest people in all the world, that God has made us out of a little finer clay than any other people in the world? It does not require a prophet to proclaim that "pride foreruns a downfall."

We are not blind to the greatness of America's achievements. She has produced great men and done great things. But her greatness does not come from blustering self-appreciation. It shows itself by a modesty characteristic of all true greatness. While rejoicing in America's superiority, is it not rather sobering to remember that as a people our war-rating for intelligence was only that of a normal twelve-year-old child! Think of that as the average intelligence of 120 millions of people having in their hands the immense problem of self-government! This with family government and college control of youth fast becoming a lost art, all of which is but the product of agencies busily at work! Is it not the genius of democracy to produce individual greatness, polish the gem, though it be a disjoined boulder? Did not a lone senator just recently, by a filibuster, defeat needed legislation which would have blessed the entire nation, all because he could not get his pet law passed? And this happening at this day of enlightenment!

The *rule* in the senate under which such an act became a possibility was made, presumably, for the protection of the minority, to shield it from the tyranny of the majority. The long-standing precedent is honored by each individual senator under the thought that the time may come when he in the enjoyment of "unlimited speech," may want to subject the majority to the tyranny of his personal privilege. Thus, the whole senate is liable to tyranny that one man may enjoy liberty!

How many times in the affairs of men, has this pernicious principle been applied! The whole community—city, state or nation—is made to suffer that one man may enjoy a special privilege. When applied by strong ruling hands, this same principle has deluged whole nations in blood, inciting them to wars and revolutions. It has left a trail of fire and destruction all down the ages. That such tyranny might never be suffered in America our Republic was built up. Yet, we have it nestling at our fire-side, in our educational institutions, and in our national Congress,—the very quintessence of tyranny in the garb of personal privileges, "living our own life in our own way."

And, we, daring to be amazed over "the revolt of modern youth!" One wonders where they got the idea. Is there not an age-old law which says: "Whatsoever a man soweth that shall he also reap?"

These are some of the things which are imperilling the nation's character, and with these things the nation will surely have to deal. They stand in the way of our best interest and of our future hope, in State and Church. Christianity would not for a moment have one to become a Christian against his will. There is one law at the foundation of all Christianity. That law in the words of our Lord is: "He that *wills* to *do the will of my Father,* shall know of the doctrine"—feel its force and realize its fullness, But, without the *willing* of the individual, how can there be a religion? When one refuses the sovereignty of his Lord how can he be a Christian? There is the rub, religiously.

Let no one think that the foregoing is a wail of defeat or a sigh of pessimism. Any man who loves his country and cares for her future will, now and then, make an inventory of her real condition. In spite of the objectionable indicated, the future is bright, and brave souls will not allow it to be captured by the bad. There may be bitter battles ahead, but how else has truth ever been made known? Our country and her ideals are the product of martyrs whose spirit still lives.

In the long run, one must conclude with

Lucien Romier, the recent French writer, that the future of any country will be conserved by its home-life and educational institutions. Said he:

> The future belongs to the best school and the best family, who are capable, despite the machine, of furnishing human energy with a purpose and a justification other than that merely of gratification of physical desires.

When the nation shall have awakened from her "joy-ride," as she will awaken, and put on her garments of real manhood, then she will remember the words of Him who said: "I am the Truth, the Way and the Life." Till then the nation will only grope and flounder in defeat.

Richmond, Kentucky

Man's Dual Nature

W. Maslin Frysinger, D.D.

ARE man's body and what we call his spirit distinct and separate, the immaterial entity simply using the material organism as a vehicle of physical and mental activity? Or, is the spirit but a manifestation of the functual effects of the living material organism as flame is a manifestation of the chemical processes which fuel undergoes when it burns, and will the spirit cease to exist when the body undergoes decomposition as the flame dies when the fuel is consumed? "Is thought," as says Herbert Spencer, "only phosporous?"

Materialistic Philosophy

Those who have studied man only from a materialistic standpoint deny that he has a dual nature, contending that physical science will account for all phenomena that human nature manifests, mind included. Thus Huxley, while admitting that there are inexplicable phenomena of an immaterial nature, especially consciousness, makes psychology merely "the order of mental phenomena," and as for there being anything like a spirit in man, "a something that he carries about with him under his hat," he ridicules the idea. There are a few who go to the opposite extreme, like John King, and assert that there is no real existence but spirit, regarding matter as a mere phantasmagoria (Berklianism).

All such speculations leave us in a maze of mystery because lacking in proof. Huxley himself defines science as "accurate knowledge," and such knowledge eliminates speculation.

One reason why materialistic philosophy has to some extent prevailed is that until recently physical facts have been made the first and only subjects of scientific observation. Now that psychic phenomena are being scientifically investigated their reality and importance are becoming recognized. Dreams, somnambulism, telepathy, hypnotism, and other peculiar experiences, as well as normal mental operations, are being accepted as facts which cannot be explained by man's material organization.

Dreams

As to dreams, Benjamin Franklin said, "I am often as agreeably entertained by them as by the scenery of an opera." There have been many cases of dreams of a most remarkable character. Coleridge's poem entitled *Kubla Khan,* which Swinburne calls "for absolute melody and splendor the first poem in the language," is said to have been composed in a dream.

Almost as marvelous is an experience which Dr. Lyman Abbott relates in his *Reminiscences.* He was asked to preach before the National Prison Reform Association, but had no time for preparation. On Saturday night he went to bed without text or sermon, anticipating a humiliating failure. "And then," he says, "I tried to sleep. Did I? I do not know. I only know that in a very few moments I suddenly awoke to consciousness with my subject, my text, and my sermon in my mind." The next morning he preached the sermon, and it was published far and wide "as a new and spiritual definition of the essential principle of penology—fitting the penalty, not to the crime, but to the criminal."

Mr. Lincoln underwent a somewhat similar experience. The late Dr. Hill of Buffalo, says that as a member of the Sanitary Commission he congratulated the great President on having originated such a benevolence. Mr. Lincoln replied: "You must carry your thanks to a higher Being. One stormy night I tossed on my bed unable to sleep, as I thought of the terrible sufferings of our soldiers and sailors. I spent an hour in prayer to God for some method of relief, and He

put the Sanitary Commission in my mind with all its details as distinctly as though the instructions had been written out by a pen and handed to me."

Our modern psychologists would attribute both of these revelations to "the sub-conscious mind," but I am inclined to say, with Prof. Munsterberg, "The story of the sub-conscious mind can be told in three words: There is none."

Somnambulism

Somnambulism is but another form of dream phenomena. As has been said, "The somnambulist acts his dream. Curious cases of this nocturnal habit are so numerous that it is not necessary to cite any. All are inexplicable on material grounds, as the senses are all awake while the subject is altogether unconscious.

Telepathy

Telepathy has an apt illustration in an experience of John Muir, related in his *First Summer in the Sierra.* While encamped on the mountain above the Yosemite Valley he was suddenly possessed with the notion that his friend, Prof. Butler of the University of Wisconsin, was below him in the valley. He immediately attempted the descent to seek the friend whose presence he felt in a strange, telepathic way, but was compelled to return by the approach of night. The next day he made his way into the valley, and found his friend, although, save for this strange feeling, "I had not the slightest hope of seeing him. Strange to say, he had just entered the valley by way of the Coulterville trail, and was coming up the valley past El Capitan when his presence struck me. This seems the one well defined marvel of my life of the kind called supernatural." Wm. T. Stead and others narrate like experiences.

Hypnotism

That hypnotism and mental suggestion have been demonstrated to be helpful methods in the treatment of disease is evinced by the fact that "Suggestive Therapeutics" has been endorsed by the British Medical Association and by eminent members of the medical profession in our own country. Psychopathic hospitals for the sole treatment of mental disorders are to be found in the United States and in foreign countries.

Phenomenal Prodigies

Peculiar mental phenomena, exhibiting the power to deal almost miraculously with fixed laws such as govern mathematics, astronomy, music, etc., add to the mysteries which no material causes can explain. One of these is sufficient to prove this assertion. Mrs. Cora L. V. Richmond of Boston left school when eleven years old. Shortly after she began to speak German, a language she had never studied. When but fifteen she lectured on scientific subjects, ethics, theology, and philosophy. While Horace Greeley was editor of the New York *Tribune* he persuaded her to visit that city, his object being to test the strange powers attributed to this girl. He asked Professors Mapes and Hare to assist him in this test. Prof. Mapes asked her to deliver a lecture on "Primary Rocks," which called for an exhaustive knowledge of geology. She gave the lecture, the profundity of which astounded him. When she concluded, he arose, and, according to the New York *Herald,* said to the audience: "I am a college-bred man, and have all my life been an investigator of scientific subjects and associated with scientific men, but I stand this afternoon dumb before this young girl!" This can be verified by reference to the files of New York papers.

Zera Colburn, of this country, George Bidder and Jedediah Buxton, English lads, Reuben Field, a Negro, of Missouri, and others, although uneducated, were hardly surpassed by Einstein in solving intricate mathematical problems. Macaulay, the noted historian, was a prodigy as to language when a child. Blind Tom, although an idiot, was a most wonderful performer and composer of music.

Scientific Investigation Inadequate

Dr. E. W. Scripture, a learned authority, says that modern scientists are as little acquainted with the philosophy of dreams as was the primitive man. Little more can be said as to the other phenomena we have named. Materialism and the consciousness of normal and supernormal experiences can never be reconciled. In his famous Belfast address, Tyndall said: "The phenomena of consciousness is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life." It is quite fair to conclude then from the tendency of metaphysical thought that from this time forward man will be regarded as having a dual nature. As Balfour, in his *Theism and Humanism,* says, "We now know too much about matter to be materialists."

Dual Nature Not Dual Personality

In attributing to man a dual nature we must not be understood as using the term nature to denote personality. The idea we would convey is not that man's dual nature constitutes dual personality, nor that the conjoining of his two natures constitutes one personality, but that this conjunction of the material body with the immaterial spirit is effected for the purpose of subordinating the body to the spirit so as to adapt it to the uses of the spirit, in which alone personality inheres. Materialism makes nothing more of man than an animal—to be sure, a highly developed animal, a thinking animal, a product of the law of "the survival of the fittest," and yet not destined to survive but to perish. The theory of evolution, however interpreted, is utterly unsatisfactory as to mental phenomena and all else pertaining to man's higher nature.

Alfred Russell Wallace, hardly second to Darwin as an authority, in an address before the students of Johns Hopkins University, said, "Evolution ends where psychology begins." Ruskin says, "The basest thought about man is that he has no spiritual nature." Man is not merely a thinking animal—a material being only, the outgrowth of nothing but material forces—but he is a spiritual being, to whose present existence his animal nature is subordinate, the two natures being so distinct that when separated the higher can exist without the lower.

Healdsburg, California.

Nothing New in the Present Regrettable Situation

Bishop W. A. Candler, D.D.,LL.D.

MANY people are lamenting the prevalence of irreligion and immorality in our country, and the facts justify their regrets. During recent years every form of infidelity, including atheism itself, has been making rapid progress, especially in many of our educational institutions. By consequence multitudes of students are wavering in their faith and many of them have fully renounced all Christian beliefs and have become atheistic. In even some of the schools for women this evil condition prevails. It is said that forty girls in a single society of a leading college in the South recently declared their disbelief in a personal God.

These things naturally distress good people. But such conditions have existed before, and have passed away, as these wretched conditions in our time will speedily pass.

Following the Revolutionary War similar demoralization of faith and morals followed, as they have followed the World War.

As the Revolutionary War progressed, France came to the assistance of the American Colonies, not that she loved them so much, as that she hated England more. As a natural consequence, when the war was over French theories of government were vastly popular, and French notions of religion were widely accepted.

The evil contagion was spread by the identification of certain conspicuous men, like Jefferson and Franklin, with the forces of liberalism. Charles Lee was a reckless blasphemer, and even Edmund Randolph came for a time under the influence of deism. General Dearborn, who became Secretary of War when Jefferson was President, was utterly impatient of all things religious, and on one occasion, in alluding to the Churches said: "So long as these temples stand we cannot hope for order and good government."

The grandson of Jonathan Edwards, Aaron Burr, who was then extremely popular, embraced French infidelity with all the ardor of a new convert and lent the force of his brilliant intellect to the propagation of its tenets. The ribaldry of Paine and the vitriolic teachings of Voltaire were universally prevalent.

A passage in Washington's farewell address was manifestly aimed at current conditions and derived peculiar force from its evident application to certain prominent persons. It also revealed how the wisest and best men of the times considered that these moral distempers involved grave political perils. With evident warmth the first President said:

> Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious liberty.

That address was given to the country in September, 1796, and was keenly felt by the men of the time, as its force is manifest to us who read it now.

It is not strange that the "Father of His Country" felt constrained to include such a paragraph among his parting counsels to his countrymen. The hearts of the strongest failed them for fear. Bishop Meade declared:

> I can truly say that then, and for some years after, in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever.

He characterized the College of William and Mary, which had been founded in religious motives for Christian ends, as "the hotbed of French politics and religion." Harvard College had gone far in the direction of liberalism, and was considerably advanced in the policy which culminated, in 1805, with the election of Henry Ware, an avowed and extreme Unitarian, to the divinity professorship founded in 1722 by Thomas Hollis, a devout Baptist of London. Yale had succumbed to the evil influences of the hour, and when Timothy Dwight, another grandson of Jonathan Edwards and a cousin of Aaron Burr, came to the presidency of the institution, in 1795, it was honeycombed with atheistical clubs. Lyman Beecher, who entered the college as a student about that time, says it "was in a most ungodly state," and adds: "Most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert," etc. Thomas Cooper, a rank freethinker, was infecting every institution that he touched—Dickinson College, the University of Pennsylvania, and South Carolina College. Princeton had been closed for three years during the war, thus intermitting its beneficient influence, and in 1792 had only two among all its students who professed to be Christians.

The conditions existing in the educational institutions named indicated accurately the prevalent tendencies among the educated classes throughout the land. And the uneducated masses were equally alienated from God. Doubt among the cultured classes is always attended with disorder among the uncultured; and the case of the new nation proved no exception to the rule.

The Presbyterian General Assembly, in a deliverance made in 1798, summed up the situation in terms of gloomy foreboding not disproportioned to the darkness of the hour. That conservative and consecrated body declared:

> Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed, unexampled in the history of modern nations, have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which, in many instances, tends to atheism itself. The profligacy and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound.

But all these evil conditions passed away.

What ground for hope have we that similar conditions in our day will pass? We must rest our hope upon the coming of a great revival of religion in our land like that of the revival of 1800 which swept from the Atlantic Ocean, over the Allegheny Mountains, throughout the South and the middle West, extending as far as the frontier settlements on the Mississippi River. It purged the educational institutions of the country as well as enriched the spiritual life of the common people.

In 1802 a revival in Yale College shook the institution to its center, and it is said that "It seemed the whole mass of students would press into the Kingdom," and "nearly all the converts entered the ministry." This notable visitation of grace was due chiefly to the efforts of Dr. Timothy Dwight, who, from the moment he came to the presidency of the institution, waged incessant warfare on the infidelity and immorality of the times. Of his work Dr. Lyman Beecher, who was a

student during his presidency, said, "All infidelity skulked and hid its head under the blows of Dr. Dwight." While revivals in Yale College were producing preachers, the revival of 1800 was creating churches in the West which these preachers supplied. Another such visitation of grace, extending over the continent, is the cure for present conditions.

These evil conditions may survive a while and do much harm, but they will pass away, as they have appeared and passed many times before.

In has day came Celsus with his corrupting teachings. But Origen assailed his speculative heresies and they faded away.

Later came Arius, and for a time it seemed as if the whole Christian body had discrowned its Christ and gone after Arius, so much so that when Athanasius opposed his teachings it was said that "it was Athanasius against the world." But Arianism faded away while the Athanasium creed prevails until this day.

In the early days of the Reign of George III in England, Arianism and Socinianism flourished. The celebrated lawyer, Blackstone, went, he says, from church to church to hear every clergyman of note in London; but he did not hear a single sermon which had more Christianity in it than the writings of Cicero, and it was impossible for him to discover from what he heard whether the preacher was a follower of Confucius, of Mahomet, or of Christ. All that folly and furore of doubt passed away under the force of the Wesleyan Revival.

In like manner all the shallow talk of parsonettes, occupying great pulpits in the United States, and the gabbling of professorettes in the famous universities of our country, will be hushed by the coming of another great revival of religion. And when these men and their teachings have passed away, a better day will appear and the Kingdom of Christ will speedily advance. While they last they will damage many souls, and that is to be regretted; but in the end their mischief-making folly will be fully exposed.

Atlanta, Georgia.

The First Chapter of Genesis

A Notable Tribute

Reverend Wilbur M. Smith

THE following striking testimony to the greatness of the first chapter of Genesis was written neither by a theologian nor by a scientist, but by one of the outstanding literary critics of this country during the first quarter of the present century. Professor C. Alphonso Smith was Professor of the English Language at the University of North Carolina from 1902 to 1909; for the next eight years he was Edgar Allen Poe Professor of English at the University of Virginia; from 1917 to his death, in 1924, Head of the Department of English at the United States Naval Academy, Annapolis, Md. He was the author of a number of valuable books, including his famous *What Can Literature Do for Me?* The following paragraphs are taken from his book, *Keynote Studies in Keynote Books of the Bible,* the chapters of which were first given as the James Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, in 1917.

"No single chapter in the Old Testament so impresses me with its inherent greatness as the first chapter of Genesis. In its blend of beauty and power in the recurrent beat of its planetary rhythms, in the consciousness of a great truth adequately embodied at last, in a certain proud disdain of all embellishment except that which attends unsolicited upon great thought greatly expressed, the first chapter of Genesis seems to me alone and unapproached.

"This chapter abolished mythology throughout the civilized world. There were doubtless mythological germs among the Hebrews themselves, but this chapter sterilized them. Latin, Greek, Norse and Oriental mythology lived on for a while, but the warrant of dispossession had been served, and gods and goddesses, demigods and demigoddesses, naiads, dryads and hamadryads, all had to go. Some of them found refuge in poetry and romance; some in the ornament and complement of oratory; some in the metaphors and similies of rhetoric. But in exact proportion as the first great thought of the Bible had free circulation among races and nations, the big gods and the little gods were doomed. Mythology became a mere toy of the mind. The preface to the Bible had

throned one God as maker and preserver of all. It served as a sort of cosmic Monroe Doctrine, announcing to the old deities that any attempt on their part to extend their system to any portion of the universe would henceforth be considered dangerous to the well-being of mankind. It had its effect. The dignity and the authoritativeness of the announcement, the splendor of the vision that it unfolded, and the instant appeal made to what we now call intuitional probability marked the inauguration of a new era in human thought.

"There is, in fact, nothing finer in the Old Testament than the way in which the author of the first chapter of Genesis takes the elemental timbers of the world and cleans them of all the incrustations that had gathered upon them. Earth, water, night, sun, moon, stars,—read what Greek and Roman intellects had done with these, how buried they were beneath the sediment of bizarre fancy and grotesque history. There is not a verse of this chapter that does not by its mere omissions register an altitude of spirit immeasurably beyond all that had gone before.

"The poets have sometimes attributed the passing of mythology to the revelations of science. It was not modern science, however, that sent mythology to the discard. It was the first chapter of Genesis. Mythology did not live long enough to give modern science a chance to get at it. And the death of mythology, so far from injuring nature poetry, helped it. These countless myths of creation not only kept men from a knowledge of nature, but made a genuine love of nature impossible. They substituted for the laws and charms of nature the capricious doings of gods and goddesses.

"It is, to my mind, one of the strangest ironies of history that this chapter should be singled out as distinctively unscientific. It is the one chapter in the Bible that made science possible. It is the *Magna Charta* of science. There was no science and there could be no science until men recognized that unity, order and progression are inherent in nature's processes. The founders of modern science, those on whom the great nineteenth century scientists built, were Bacon, Kepler, Galileo, Harvey and Newton. These men believed that there was 'mind,' 'thought,' 'Almighty power,' 'design,' 'intelligence,' 'an intelligent Agent' in nature. They believed it, not because they had proved it: proof came later. They believed it because Genesis affirmed it."

Coatesville, Pennsylvania.

Bishop Berry's Story of Another Dying Thief

THE title of this article may be slightly misleading. I am not so anxious to suggest that the sinful boy who died on the street just outside a New Mexico gambling hall was a thief. He may or may not have been a thief; but his dying faith is such a perfect reproduction of that of the thief who died beside Jesus on the cross, that I chose this title for Bishop Berry's beautiful story.

Bishop Berry was always a great story-teller. He had the graphic gift. When he told a story, you saw the people he was talking about. He is now in heaven. These paragraphs from his pen are characteristic. We are reproducing it as printed by the Tract Depot, 220 S. 3rd St., Philadelphia, Pennsylvania.

I was traveling through the southern end of New Mexico, when our train stopped at a little station below Deming. Several men came into our coach. One of them sat down beside me.

He was an athletic young fellow, rather good looking, and his dress belonged to the frontier region through which we were passing.

I greeted the young man as he sat down, and we began to talk. While we were chatting I noticed that he was looking at me closely. Presently he turned sharply upon me and asked:

"Is your name Berry?"

"It is," I replied.

"I know you," was his hearty rejoinder, as he put out his big, brown hand. "You were at our house when I was a kid, and I have never forgotten you," he went on. "Don't you remember when you visited our house at Adrian?"

Then I knew that the young fellow was from Michigan, and that his father was an old friend. It dawned upon me, also, that I had heard my friend's laddie had become wayward and had gone west.

Then sitting by my side as the train rum-

bled along he told me a remarkable story, told with a kind of realism that made it very vivid and clothed with dramatic power:

"A little while after you were at our house," began young Bickel—Joe Bickel was his name—"father and I had a difference one day. I became angry and said some things I ought not to have said.

"That night I ran away from home.

"A week later I was in the Sherman House at Chicago, and met a young fellow from northwestern Ohio, who had also had trouble at home and had left abruptly. We struck up an acquaintance which ripened into a warm friendship.

"There was something in the circumstances so similar, which caused us to run away from home, that drew us together and made a common bond.

"We each got a job and saved our change, and finally came to Denver.

"In Denver we went bad," he confessed. "We learned to drink and gamble and went into sins that should have made us shudder. After a few months we drifted into New Mexico.

"One afternoon," continued Bickel, "my friend Clark and myself were in the back room of a saloon playing cards with two Mexicans. A dispute arose over the game and angry words were spoken.

"Without warning, one of the Mexicans pulled his gun from his belt and shot Clark through the body.

"The poor fellow's face turned white, and he rolled off his chair to the mud floor of the room. I was too horrified to speak or act, but I heard Clark say: 'I guess I'm done for, Joe, but I can't die here. For my mother's sake, take me out of this place.'

"With the help of an attendant, I lifted my chum and carried him out of the saloon, across the narrow street, and to the shade of a tree on a little hill. Then I took off my coat, made it into a pillow, and laid the poor fellow down upon the rocky ground.

"He was quiet for a few moments and seemed to be scarcely breathing, but then he opened his eyes and whispered pathetically: 'Joe, I can't go this way. Both of us were taught to believe in God, and that Christ is merciful. Maybe He would be merciful to me if we'd ask Him. Won't you pray a little for me? I've tried, but this pain hurts me so I can't keep my mind on the prayer.'

"I wondered for just a moment whether I could venture to pray, but I had gone so far from God and had been so reckless and wicked, that I dared not try to pray, so I shook my head. Excepting for the low moaning that escaped his lips involuntarily, Clark was very still for a time.

"In a few minutes, however, he looked straight at me and said: 'Old man, I've been trying to remember some of the words of the Bible that tell of God's mercy to sinners, but I can't get any of them. Won't you get some of those words for me?'

"I reached back through the years and tried to compel my memory to reproduce some of the promises I had learned when a boy. Soon I got hold of one word that suggested another.

"Then a verse came to me, and another and another.

"He asked to be lifted to a sitting posture. Then, after steadying himself, he said slowly: 'You will never know how much those words from the Bible mean to me. How beautiful! I never saw them so wonderful before. They seem to be just for me. Now, my chum, do one thing more. Sing one of the songs we used to know back home, something about His mercy.'

"I tried to remember some gospel song.

"At first the silly ditties I learned on the frontier came to my mind. I could also recall snatches of college songs. But for anything serious my mind seemed to be a blank.

"Suddenly, like a flash, there came out of the rubbish of memory a line of an old hymn. That line suggested the stanza and other stanzas. With my arm around my dying chum I began to sing in a low voice:

> Rock of ages, cleft for me,
> Let me hide myself in Thee.

"The eyes of my friend were fixed upon me as I sang the first stanza. Then I began the second:

> Could my zeal no respite know,
> Could my tears forever flow,
> All for sin could not atone:
> Thou must save, and Thou alone.

"Before the next line was reached I saw that Clark was trying to lift his right hand. He got it partly up and it fell by his side. Then he tried again. He seemed to be reaching for something he clearly saw.

"Just as I was singing,

> Nothing in my hand I bring;
> Simply to thy cross I cling,

he pushed his hand a little higher, clutching at something above him. He seemed to grasp it.

"Then, turning a radiant face to me, he said: 'It's all right, Joe, it's the cross. I've got hold of it, and I'll never let go!'

"In a moment his hand dropped, and he leaned heavily upon me. I was startled, and looked down into his face. Clark was gone—to be with his Saviour."

Asleep at the Switch

IN its issue of December 4, 1924, the New York *Christian Advocate* printed a communication from the now sainted Bishop Berry of the M. E. Church which to many who are not members of that great Church is so pertinent at this time that it will bear reprinting. Our good friend, Dr. Munhall, evidently was of the same opinion for he printed it in *The Methodist*, July 23 issue, and made this comment:

"Nearly seven years have elapsed since Bishop Berry wrote this communication, and matters have gone from bad to worse since then, so that now Modernists are in entire control of the Methodist Episcopal Church; and if the folks who 'are asleep at the switch' do not soon wake up there will be the biggest smash-up in ecclesiastical history."

Bishop Berry's Cummunication

I HAVE said more than forty-nine times that a very large majority of the ministers and members of the Methodist Episcopal Church are neither "Modernists" nor "Fundamentalists."

I say so still.

But I am compelled to admit that among the influential leaders of our Church there is an unmistakable trend toward Modernism.

There was a time, not so long ago, when the Methodist radical group consisted of a few college and theological professors, a half dozen church editors and a number of immature and declamatory youths. That is not true any more. The liberal bloc has greatly enlarged. It has in its present membership a large number of young and youngerly pastors, and some of the most outstanding leaders of the denomination.

This company is alert, aggressive and resourceful. It uses all proper means to extend its following and influence. When a General Conference office is to be filled, or a college president chosen, or a commanding pulpit to be supplied, our watchful friends see to it that the place is given to one of modern mind. I am not intimating that improper methods are resorted to in any case. I am sure that nothing unworthy is done. But the thing is done.

My hat is off to our friends of the Modernist group. They are absolutely loyal to each other. They are both persistent and consistent. Their sagacity and industry command my admiration.

Meanwhile what are our conservative friends doing? *Nothing at all.* They are asleep at the switch. They do not seem to even know what is going on. And if they know, they do not appear to care. The serenity of those who profess to be defenders of "the faith of the fathers" in the face of declining prestige and forfeited leadership is the most astonishing fact in our present-day denominational life.

I do not enjoy making this statement. But I could be neither candid nor sincere if I should attempt to disguise what seems to me an actual and startling situation.

I am as certain as ever that the rank and file of our ministry and membership accepts the teaching of the Scriptures as interpreted by Wesleyan standards and does not lack in loyalty to the doctrines of the church as found in our Articles of Religion, and as restated in the Episcopal address to the last General Conference. But the rank and file is always non-assertive, and is not accustomed to speak out.

Meanwhile the aforesaid leaders of the Church, those who have the ear of the Church, and have large influence in determining its policies and plans, have come more into active cooperation with the Modernist movement in the whole Protestant Church.

Brevities on the Cross

D. L. Chapin, D.D.

ON the fly-leaf of D. L. Moody's Bible are recorded these words, "The Old Testament points toward the cross. The Gospels tell the story of the cross."

Why did not John the Baptist exclaim, "Behold the 'Son of God' instead of 'the Lamb of God?'" Answer: because he saw Christ as the atoning sacrifice for sin and not simply man's leader and teacher.

Some one complained that he was tired of hearing about the Cross. Said he: "Tell me rather about Jesus the Exemplar." Replied another: "And will you follow His example?" "Yes," was the instant answer. "But," replied the second speaker again, "Christ knew no sin. Can you follow such a Christ?" It was a searching inquiry; and it is the acid test of the New Theology. Do

those who object to the Cross and want instead Jesus the Exemplar, follow His example? Do they follow it better then those who hold the historic Christian emphasis? Do they follow it as well? On the supposition that the Bible is indeed the inspired Word of God it is proper to raise the question whether Jesus the Exemplar is an effective transforming force, except in the lives of those who have felt the passion and power of His redemptive Cross.

In February 1929 *The Christian Herald* gave us this very interesting question and answer. Question: Doctor, what do you think the world needs most today? Answer: The world today needs just one thing, as in all ages past, and in all the ages to come; namely, a personal knowledge of our Lord Jesus Christ whom the Father sent down from Heaven to be the Saviour of the world. Not the greatest philosopher, nor the outstanding moral teacher, nor even the unique worker of mighty miracles, nor yet a prophet, risen from the dead; but He who poured out His life upon the cross, as He took our sins upon Himself.

Very many know about the Mary Holmes Seminary in Jackson, Miss. The lady who founded it spoke many wonderful words in the hour of her death. Among them was this: "We are all commanded to be fishers of men, but, nowhere are we told to change the bait."

How magnificent and majestic are the opening words of J. P. Morgan's will! "I commit my soul into the hands of my Saviour in full confidence that, having redeemed it, and washed it in His most precious blood, He will present it faultless before the throne of my heavenly Father. And I entreat my children to maintain and defend at all hazards, at any cost or personal sacrifice, the blessed doctrine of the complete atonement for sin, through the blood of Jesus Christ, once offered, through Him alone."

How vivid is the recollection of those days of my early ministry when I was reading with intense interest Dr. Shedd's Sermons to the Natural Man. Here is a single paragraph. "A feeling of ill-desert necessitates an expiation, in order to its extinction, as the burning sensation of thirst needs the cup of cold water that it may be allayed. When the sense of guilt is awakened by the Spirit's operation, the soul craves the Atonement. When the soul feels consciously criminal before the Everlasting Judge, the difficulties which beset the doctrine of the cross all vanish, in the craving of the conscience for acquittal through the substitutionary sufferings of the Son of God."

Kingston, Ohio

Evangel Theological Seminary

THE corporate name of Evangel University, Jersey City, N. J., has been changed to Evangel Theological Seminary, to indicate more specifically that this institution is engaged exclusively in training Christian workers.

The New Jersey Board of Education has recently authorized Evangel Theological Seminary to confer the degree of Bachelor of Theology on graduates of the undergraduate course of four years following high school. This is a theological course, including study of the complete Bible, training in Hebrew and New Testament Greek, instruction and experience in the methods of Christian work, and the cultural courses most useful to Christian workers. The students expect to become pastors, Bible teachers, evangelists, and home and foreign missionaries.

A nurses training course, offering four years of combined Bible and nursing training, is provided for young women who hope to become missionary nurses. Graduates will be Registered Nurses.

Evangel Academy is an affiliated institution in which students may complete their preparation for college entrance.

Evangel Theological Seminary will continue as an independent institution, without official denominational connections, but holding to the great evangelical doctrines of the Christian faith. The members of the Board of Trustees and of the Faculty are required to sign annually the Doctrinal Basis of the institution, which declares personal belief in the verbal inspiration of the Scriptures, the deity of Jesus Christ, His virgin birth, vicarious death, bodily resurrection, and coming personal and premillennial return. Students of several denominations are enrolled in both day and evening classes.

The faculty of Evangel Theological Seminary during the past year has included President L. W. Barnard, Dean Henry C. Thiessen, Ph.D.; Professor Arthur S. Westneat,

A.M.,B.D.; Professor John T. Curd, A.B.; Th.M.; John K. Sterrett, M.D.; and Mrs. John T. Curd. Miss Mary E. Hough, A.M., B.D., and Miss Ruth Brown, A.B., have also taught in Evangel Academy. Various distinguished lecturers have addressed the students.

As an independent, evangelical, premillennial institution, Evangel Theological Seminary is dependent on the gifts of Christian people and churches for its support. No charge is made for tuition, and most of the students are working their way.

A Body of Scripture Ideas

Including Personal Experiences, Dealing With Heaven

JOHN B. HAINES

Sitting together in heavenly places in Christ Jesus.—Eph. 2:6

Heaven Located

In my Father's House are many mansions; if it were not so I would have told you. I go to prepare a place for you.—John 14:2,3.

There is no spatial distance between here and there.

There shall be a new Heaven and a new Earth.—Rev. 3:21.

They desire a better country. . . . he hath prepared for them a city.—Heb.11:16.

To him that overcometh I will grant to sit with me on my throne, even as I also overcame, and am set down with my Father in His throne.—Rev.3:21.

We are sons of God . . . we shall be like Him for we shall see Him as He is.—1 John 3:2.

Ye have seen that I have talked with you from Heaven.—Ex.20:22.

For God is in Heaven.—Eccl.5:2.

An house not made with hands, eternal in the Heaven.

Heaven is Inhabited

God is in Heaven. Jesus is in Heaven. Angels are in Heaven. The Redeemed are in Heaven or Paradise.

Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?—Heb.1:14.

Angels came from Heaven frequently, to Earth, in O. T. period; they came singly and in hosts.

The Heavenly hosts appeared at the birth of Jesus.

A host of angels appeared to the prophet on the mount.

Moses and Elias came from Paradise, to the transfiguration.

(Children) In Heaven their angels do always behold the face of my Father in Heaven.

He shall give His angels charge over thee lest thou dash thy foot against a stone.

There is Spiritual Communication Between Earth and Heaven

One end of the spiritual radio is in Heaven, the other in each believer's heart. (We hear as well from San Francisco as from New York.)

"The Kingdom of Heaven is within you."

"The Kingdom of God is at hand."

"His spirit beareth witness with my spirit that I am a child of God."

There are constant communications between Earth and Heaven; because we cannot see it all is no reason it does not go on.

You are *now* receiving communications from Heaven in spirit witness.

There is no Distance Between Here and There

"The Kingdom of Heaven is at hand."

"This day shalt thou be with me in Paradise."

"Jesus at once ascended into Heaven."

He was never controlled by physical laws.

Saints are sometimes permitted to get a glimpse into the Heavenly country.

Little Girl at Cape May

The child was about ten years old, and was changing consciousness (dying). Her grandmother and aunt had died a year before. The child, a fine spiritual intelligent girl, suddenly lifted her eyes and said, "There is aunty and grandma," then consciousness came back to earth. She said, "Where's Mama," and passed into the beyond.

James Peters of South River

James Peters was an aged and much respected Christian. The day before he passed on he said to me, "I'm going, soon, the angels visited me yesterday in my bedroom and walked around my bed." I said, "You were dreaming." He said, "No, they came in that door and walked around the room. I shall probably go tomorrow," and he did go the next day.

Rev. Cook Van Cleve of Pennington.

Cook Van Cleve, eighty-four years old, was on his dying bed, but spiritually conscious, his wife and I by his side. I said, "Brother Van Cleve, this is your wife, do you not know her?" He looked up and said, "I do not know her." I said, "Do you know me? I am your pastor." He said, "I do not know you." I said, "Do you know Jesus?" He said, "Jesus I know." I said, "Let us pray." He said, "Yes, pray." I prayed, using as many references to Jesus and heaven as possible to which he responded "Amen." Next day he went to Heaven. He had been unconscious of all earthly things but perfectly conscious of the spiritual.

A Conception of Heaven

Our material eyes could not endure the glorious atmosphere and sights.

"Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath," etc.

John, by revelation, had a remarkable vision of Heaven—Rev.21:1,2.

Paul was "lifted up into heaven" (in or out of the body.)

We are directed to "pray to our Father in Heaven."

Heaven is transcendingly glorious, but adapted to redeemed souls.

Penitence and faith is our Earth attitude for entrance.

No night there, no death; all spiritual reality.

There we breathe an atmosphere of satisfaction.

I shall be satisfied—Psa.15:11-15.

We shall be surprised at the undiscovered and undeveloped powers that were never known to us, except by longings within.

There every power shall find sweet employ up to full vigor.

There all Earth's trammels will be removed.

Ill.—(We crossed up and over a *Divide* going to California, then we shot through a tunnel, and as we came out, we crossed a very high trestle over a great gorge, between two parts of a great mountain; below and outreaching was a gorgeously beautiful valley, of wide extent, with which—as we saw a glimpse of green grass, running stream, beautiful flowers and fertile ground—we were so enraptured and throbbing with joy, we could not speak. So will it be with Heaven.)

"It hath not entered into the heart the things that God hath prepared for us."

When We Arrive

Greetings; recognitions of dear ones; we shall see Christ.

No *tire* there—how different from Earth's weariness.

No rush to catch up with the unfinished task!

A sense of reality, just actual! Actual!

Before I went to England I studied and took a copy of the map of London with me; I did not want to be as a stranger in London.

I do not want to have to be introduced to Moses and Elias and Paul; I am making preparation now to know Heaven.

I do not think the raptures of Heaven will be the greatest thrill to me; rather do I long for, and shall have, a spiritual thrill like the dear mother of a family who had ceased her years of toil and unsatisfied longings, for worthy things. She saw the majesty and fullness of the ocean and was breathing it in and was impressed with its sufficiency, and said: "Thank God I have seen something of which there is *enough.*"—*No stint.*

There will be no stint in Heaven. *No Crosses.*

The Psalmist expressed it when he said: "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psa.17:15.

We'll never say good bye in Heaven,
We'll never say good bye;
For in that land of joy and song,
We'll never say good bye.

Pitman, New Jersey

Atheists—Modernists—Evangelicals

Aid From the Enemy

This loss of faith causes consternation among the Orthodox, who are powerless to arrest the movement. The Reconcilers—the Liberals and Modernists—are heroically saving the ship of Christianity by throwing her cargo overboard! With what zeal the Fosdicks, the Matthews and the whole crew of rescuers toss out, first the Garden of Eden and the Flood, followed by the Virgin Birth, Atonement, and the Resurrection. And then they gain a great victory by getting rid of hell and heaven and of the Devil and God, though with much ado they keep the name of the last. They may

save the vessel of ecclesiasticism, but how long will men sail the seas in an empty ship? They will go ashore and enjoy life with the Atheists. We welcome the aid of the Modernists and pledge them our fullest cooperation in ridding the world of Fundamentalism—of any serious acceptance of Christian theology.—(*American Association for the Advancement of Atheism, Fifth Annual report issued April, 1931, page 12.*)

This paragraph from the report of the Four A-s will certainly shock and grieve Modernists generally; and from the standpoint of men's purposes it is unjust. The association of atheists is seeking to destroy Christianity because the very idea of God is antagonistic to their exaggerated self-sufficiency and wild wilfulness. The Modernist is seeking to modify Christianity sufficiently to make it acceptable to the rationalistic point of view. The atheist is at once rationalistic and morally wilful. The Modernist is rationalistic, but cherishes a high enthusiasm for the ethical ideals of Christianity. There is this wide distinction between these two groups, and in justice it should be recognized.

But it is true, nevertheless, that the rationalism which makes for atheism, and that which expresses itself as Modernism is one and the same force. It is a point of view which seeks to exclude personality and freedom in its conception of the world ground. It denies the supernatural. It denies the redemptive in salvation (the ethical supernatural). Man's self-sufficient intellect works out a theory of the universe. Man's self-sufficient moral nature works out the Jesus way of life. Modernism and atheism are both of them self-sufficient points of view. Modernism has a fine ethical passion, lacks. Here is their point of similarity, and especially a social passion, which atheism their point of difference.

Christianity, however, is totally different. It is in everything consciously insufficient. In truth it needs revelation. In ideals it needs redemption and regeneration. In all of life it needs and rejoices in being mastered by the sublime will of its beloved Lord Jesus Christ. This distinction between the life in which self is lost, and that in which it is still in assertion has very much more to do with making a man a Modernist or an evangelical Christian than has scholarship. At least this is true of those who are leaders in either group.

"Except these Abide in the Ship"

Julia Moore Evans

THERE is a gripping story in the twenty-seventh chapter of Acts, which will bear frequent reading in these troublous times in which we are living. Many ships were plying between Asia and Africa, but the one from Alexandria carried the Apostle Paul with some "two hundred threescore and sixteen souls."

They left Fair Havens where they had been advised by Paul to winter. A time and place for rest and refuge, but the master and owner chose action and the high seas. Then Euroclydon descended, and life, lading and liner were despaired of. Action availed nothing, even unloading. "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." So wrote the "beloved physician."

But just then the apostle stood forth, after much fasting and prayer, and spoke these gallant, faithful words: "Be of good cheer, for there shall be no loss of any man's life among you, but of the ship."

"For there appeared to me this night the *angel* of God, whose I am and whom I serve." What gracious, welcome cheer!

Then the soundings began and some read twenty fathoms, some fifteen, and the shore drew near. But just then disaster threatened not only the ship, but the souls as well. The shipmen were about to leave, were letting down the life-boat! Then Paul spoke to the centurion and soldiers, "Except these abide in the ship, ye cannot be saved."

We know the story, how the soldiers cut the ropes, and "let her fall off." Then the time of glorious refreshing after the long fast and anxiety. Paul thanked God "in the presence of them all."

After that the ship went to pieces, but all escaped to land, "some swimming, some on boards, and some on broken pieces of the ship."

MANY ships are plying between earth and Heaven, with millions of souls. By order of the "prince of the power of the air," we left Fair Havens—the place of refuge. The "fathers" advised wintering there, but we forsook it when the winds of the world "blew softly." In that Haven, we

left the "mourners' bench," fast days, and agonizing prayer, the "effectual, fervent" kind that always resulted in new births into the kingdom. We chose action, lime light and popularity. No time had we to tarry on our knees when autos, radio and airship were awaiting our "social adventures."

Then Euroclydon descended with its materialism and modernism and tempest of crime, which we are not able to weather. Action avails nothing, not even the unloading of our wares to charity and the church. Millions are annually contributed to missions, new and richer temples point their spires to an outraged Heaven, and philanthropy and "social service" abound! To the devil's content. But pews are empty and the pulpit often powerless.

Occasionally a strong man of faith and prayer stands forth with encouragement and a message from God, "whose he is and whom he serves." We are urged to a new study of God's Word, and greater devotion to prayer, which invariably bring repentance to the soul.

Soundings are made and all proclaim the end of things, the "Day of the Lord." Some set the hour for "midnight," some at "cock-crowing," and others "in the morning," forgetting that "no man, no, not the angels in heaven, neither the Son," knows the day nor the hour. Many turn to prayer and fasting, with crying and sighing for the evils of Zion.

But just then the shipmen, who have borne the heat of the day, are about to flee the ship in some of the later-day cults that propose to get them to shore safely. Then some great leader speaks: *"Except these abide in the ship,* ye cannot be saved!" You pray-ers, you seasoned warriors, who have fought the good fight through the years, continue on, and though our good ship may go to boards and broken pieces at the landing, what matters it if we are all saved? The ship will mean little to us when we have all landed safe in Heaven's port!

So even in the present Euroclydon, when the prince of this world is beating and tossing our ship, let us find refuge in prayer, and with strong crying prevail on our God to send relief—and Revival! And it will come! And—this scribe would like to hear from other ships. Are they weathering the storm? Or,—did they winter at Fair Havens?

God, but What God?

AN "INSIDE STORY"

A letter recently received from a prominent missionary tells the inside story of the conversion to Christianity of Chiang Kai Shek, President of China. This correspondent writes:

You have heard of Chiang Kai Shek's conversion to Christianity. He is now a Southern Methodist. When he asked for baptism, Pastor Kiang wanted to know his reason. His reply in substance was this: His wife and mother were both Christians and the mother had set aside a day every week, spending it in fasting and prayer that he might accept Christianity. Then, too, his little nephew, son of the minister of the treasury, seemed dying. The family sent for Mr. Carter, a Negro preacher, who made them all, including Chiang Kai Shek, get down on their knees confessing their sins. Now this Mr. Carter is a little sawed-off fellow, very black, and very naive in his presentation of the truth. He had more influence with the President of China and his associates than some very broad-minded modernist spirits who felt that they had the medicine China needed. A very fervent old Chinese lady of limited education, and the old theology, and a little black evangelist! What a blessing to China they have been!

Another reason for his conversion was that he had noticed among the men who helped in the new government that the most conscientious and efficient officials, those on whom he could rely, were all Christians.—*Zion's Herald.*

True Service and the Bible

J. LEWIS SMITH, D.D.

HERE are seven thrilling propositions on which true science is forced to agree with the Bible. 1. The only known method of producing a plant or an animal is by means of one or more parent organisms. 2. The beginning of life on the earth must have involved a special act of some kind. 3. Every living being, plant or animal, must have as constituent parts of its body, at least four elements—namely, carbon, oxygen, hydrogen and nitrogen. 4. Neither dead protoplasm nor living protoplasm can either produce, or reproduce themselves. They depend on the mature product, and everybody

knows that to be true. They would never, they could never develop without the parental forms. 5. If nature in her laboratory, through the forces of nature, alone, produced protoplasm or bioplasm first, she produced a substance that cannot now possibly reproduce itself. Protoplasm comes from living organisms—parents—mature products. 6. Life is the mechanic which is at the foundation or beginning of all organisms, either plant or animal. Life is nature's carpenter and architect. He who dares to deny this is no scientist. 7. So-called natural selection can account for preservation of certain variations, but not for their production. Evolutionists have never given any true cause for the amount of variation in nature. On this point Darwin said: "Our ignorance of the laws of variation is profound. Not in one case out of a hundred can we pretend to assign any reason why this or that part has varied."—(*Fairhurst,* p.68).

Prayer

What mighty works are wrought through prayer, no tongue can tell. He who has the ear of kings, may, in an unseen manner, manipulate human events; but he who has the ear of the King of kings may sway eternal destinies. He who prays in the Holy Ghost is a worker together with God; and he who can claim the ear of an eternal king, and pour his petitions from a filial heart, may be more influential in the affairs of men than monarchs and statesmen, than courtiers and intriguers.—*Hastings Birthday Book,* p. 390.

Is your place a small place?
Tend it with care!—
He set you there.
Is your place a large place?
Guard it with care!—
He set you there.
Whate'er your place, it is
Not yours alone, but His
Who set you there.
—*John Oxenham.*

Young People's Department

Reverend Harold John Ockenga, B.A.

Topic for November 8

The Command

Scripture: Matthew 18:16-20

THE great commission has always been a rallying point for believers in Christian missions. Perhaps the reason for this is that it is a specific command given by Christ concerning the task of the church. If no other motives urged us to support Christian missions, we are under obligation to do so from the command of Christ.

1. The Circumstances of the Command

Without question Jesus in the great commission commands that we go, and yet other passages recording the words of Jesus demand that we stay. The fifth verse of the tenth chapter of Matthew says, "Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." The same writer in the same book seemingly records two diverse commands. On the surface there seems to be a contradiction, and such is the argument I have sometimes heard from young people. But if one has even hastily read the book of Matthew, he will notice that many things intervene between these two statements. Jesus had finished His ministry; been betrayed by Judas; been judged and scourged and crucified by Pilate; been buried and had risen again between the first and the last of these commands. In the death and resurrection of Christ there was a change of dispensation. Jesus, Himself, came to die as a sacrifice of the Jewish nation. He was, "a minister of circumcision" (Romans 15:8), "He was born under the law to redeem them that were under the law" (Gal. 4:4, 5). Jesus had to die before there was a gospel to preach: for the gospel means the good news that He had paid man's debt of guilt. Now, this having been completed, Jesus therefore commanded the disciples to go into all parts of the world.

Christianity now swings loose from its shackles, throws off its swaddling clothes, leaves home and strikes out into the world to face its universal duty and obligation. From now on it is a world religion dealing in world figures, in continents, in universals, and in humanity, not in a race. Formerly, we were geographically limited to Palestine, we were restricted by the boundaries of the Jewish race, now the salvation of the world has been worked out. Time has come to spread the news. No longer would inquiring Greeks, asking to see Jesus, have to be turned away. Jesus had died for the world and now the message must be carried to the world. A little study of the basic principles of the Word of God always removes these difficulties.

This commission was administered on the Mount of Galilee to above five hundred people. It was after the resurrection, indeed upon the resurrection morn, Christ had commanded Mary to tell His disciples that He went before them into Galilee, and that they should see Him there. This was the

first conference on missions, and it was called by the Lord Jesus, Himself. It was about the eighth appearing of Jesus after His resurrection. Mary had seen Him, the women had worshipped at His feet, Cleopas had had the Scriptures expounded to him by the divine stranger, twice His disciples had been startled by His sudden appearance, Peter privately had been reinstated in grace by the Christ, and the apostolic group had witnessed another miracle by the shores of the Galilean Lake—all in the presence of the resurrected Christ. Paul tells us that five hundred saw Him at one time. No doubt, he refers to this meeting upon the mount in Galilee—a meeting full of meaning for the world. The subject of the conference was world evangelism. The main speaker was Jesus Christ, and in concise words He laid down the program of the Church for this age. That program is amplified throughout the Scriptures but is never changed. It is the duty of the Church to evangelize the world.

2. The Authority that issued the Command

Jesus prefaced these commissions with the words. "All authority in heaven and earth is given unto me." This is not hyperbole, it is fact. Jesus is the great authority in the universe. The ground of this authority is the resurrection in which He showed His perfect identification with the Father. Jesus did not say all power was given unto Him, but He did say that all authority was given unto Him. Authority rests in a person, power may be received from a machine. The question then is, —can we believe that Jesus is God and that in Him "dwelleth all the fullness of the God Head?" Is Christ identical in substance and essence with the Father as He claimed? If so, His authority holds. If He is the Creator of the universe, if He sustains it by His power, and if, at His word, it will be judged, then easily we recognize His authority. But His authority also rests upon the life He lived. If He had not been obedient unto death, His person would have had no authority. Because His will was one with the Father, because He loved mankind above all else, and did die and bear our sins—because of this He could stand on the mountain and say, "All authority in heaven and earth is given unto me."

This authority assures the Christian missionary of personal victory over sin. In the Name of Jesus, the evil one is routed. Joy and peace come to the soul, and the witness of salvation rests in our lives. That is the purpose of the book of Revelation, to show Him as Victor, Ruler, Judge, and Dictator. Through His authority the Christian knows that he has a right to eternal life; all he needs is a relationship to Jesus. The President of the United States has the authority to pardon any criminal in the country. The authority of Jesus is sufficient to warrant the knowledge of personal forgiveness. About Him the Pharisees said, "Who is this that forgiveth sins and maketh himself equal with God?" But Jesus said, "Which is easier to say, thy sins be forgiven thee, or, rise up and walk?"

By this authority, He is able to build and break nations, to change seasons, to stop wars, to open and close the doors of nations, and to mellow hearts, making them susceptible to the Gospel. With such an authority, the Christian minister is an ambassador of God. That authority means power, even as Jesus said, "After that the Holy Ghost has come upon you, ye shall have power, and ye shall be my witnesses unto the uttermost part of the world."

3. Assurance of Success rests with the Command

Jesus said, "I am with you always unto the end of the age." He did not say until the end of the world, but He did say, unto the end of this dispensation, or missionary age. The man who goes into the lonely field, does not go alone. That insuperable Person goes with him. When the Christian preaches, Christ is by his side; when he suffers, when he is in difficulty, when he is in victory, Jesus meets and shares it all. Only that fact could sustain men of God who have passed through trials, hardships, sufferings, and deprivation, far too heavy to be borne. That fact sustained the first great Christian missionary, when in perils of the sea, in perils of robbers, and perils of death, for Christ was with Paul. It is impossible to down such a man, for "My presence shall go with thee, and I shall give thee rest."

Herein lies the source of personal joy and satisfaction. No wonder we sing:

"If Jesus goes with me, I'll go anywhere!
'Tis heaven to me, where'er I may be; if He is there.
I count it a privilege here, His cross to bear,
If Jesus goes with me, I'll go anywhere."

It satisfies the heart to live in the light of His smile, to know that He is pleased and that our lives are like the plan.

A minister once asked the Duke of Wellington, what he thought about Christian missions. The Duke replied, "What are your marching orders?" "Go into all the world," said the minister. "Then go, sir," said the Duke, and left him.

Questions

1. Can you think of any seeming contradictions in the Scriptures which are brought into harmony by the knowledge of the Word of God? What do you know about the dispensational teaching concerning the Bible? Ask your pastor what are the dispensations of God's dealing with men?
2. Do you feel that the great commission should be seriously considered as an obligation of every young Christian life? If one does not go as a missionary, what is he able to do at home?
3. Is the assurance of success for the worker at home the same as that as the worker of God?

Book References for the Month

Thamilla—by Ferdinand Duchene
Across the World of Islam—by Samuel Zwemer
Borden of Yale—by Mrs. Howard Taylor
A Waking World—by Stanley High
Around the World in Missions—by Robert Glover
Hudson Taylor—by Mrs. Howard Taylor
Love, the Law of Life—by Kagawa
The Life of Livingstone—by Blakie

Topic for November 15
Our Task and Failure

Scripture: Acts 26:12-19.

THE words came to King Herod Agrippa with a resonant ring of confidence, "I was not disobedient to the heavenly vision." This missionary was not a delegate to the first missionary conference spoken of in the twenty-eighth chapter of Matthew, but he attended a personal conference

with the great Leader of missions when he was personally commissioned to go into the far-off fields of labor. The light had burst in upon him along the Damascus road, and the resurrected Christ said unto him,

> I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send Thee, to open their eyes, and to turn them from darkness to light, and from power of Satan unto God that they may receive the forgiveness of sin and inheritance among them which are sanctified by faith that is in me.

This was the vision to which he was not disobedient. For twenty years throughout Syria, Asia, and Lower Europe, he had diligently preached the Gospel in the face of all oppositions, material indigence and physical suffering. Three missionary journeys, covering most of the important cities of the first century, comprised the work of one man. He had established the Church. No, he was not disobedient to the heavenly vision. What a wonderful thing it would be if each one of us could end our lives with the same testimony. That vision for us, as for Paul and for the five hundred, is three-fold.

1. To make Disciples

There are many secondary motives in going to mission fields, such as philanthropy, economics, imperialism, and education. In fact, the accusation is often made that the missionary is simply the forerunner of nations obsessed with self-aggrandizement. There is a great temptation for the Church today to send out a man who will deal simply with material problems of the heathen. These attempt to teach them how to farm, to instruct them in methods of hygiene, and to improve systems of education. But without the primary motive of making disciples, that is, of leading men to redemption, missions are without an excuse. We may teach a native many things about cleanliness and science but if we do not change his heart, he will soon be back into the old ruts again. A certain labor man in Africa was asked how he knew a Christian. "Oh," said he, "it is easy to tell a Christian native. He doesn't drink, smoke or gamble, but spends his time studying, saving, and with his family." In Africa, a man has to give proof that he is a Christian before he is admitted into the Church. Coupled with the primary motive of redeeming men from sin, these secondary motives also have value.

The only adequate motive in missions is to bring men into a personal relationship with Jesus Christ, whereby they break with their sins and begin to live for Him. The only type of missionary who is competent to accomplish this is the one who is conscious of his own salvation, and is filled with the passion of saving others. If this is adequately done, the other things will follow; if not, the results will not be obtained. Jesus will redeem people from sin, customs, broken lives and despair, and will lift them to the status of men and of children of God.

Jesus called His disciples to become fishers of men. There is a point of human interest and daring to the winning of men that one can receive in no other way. Paul was instructed to turn men from darkness to light. In order to do that he had to face the forces of darkness, and to throw himself whole-heartedly into the changing of human personality. The man who goes in a full hearted manner into the task of making disciples will have the greatest and most satisfying privilege in the world.

2. To Baptize men

Baptism is a symbol of the baptism of the Spirit, whereby individuals are born into the Kingdom of God or made members of the body of Christ. It places the individual in a great brotherhood formed of all Christians in the world. It transcends race, color and class standing. It was this that caused the early Christians to free their slaves. When they partook of the communion with them at the same altar they realized that they were brothers and soon the shackles of slavery began to fall apart. When we become Christians, the saved black man or red man or yellow man is our brother. We are starting from the same place, we are bound for the same end, and we have the same struggle in life. Our social standing may be somewhat different, but to each other we are brothers—members of the household of faith, children of God.

This baptism is in the Name of the Father, Son, and Holy Spirit. It is to the true Christianity, to the one true God, the one Name of the Three with all its implications. This means that the Son and the Spirit are Divine, and that all Three, Father, Saviour and Comforter, are the poor down trodden black man's even as they are ours.

3. To Teach men

Teaching includes many things, but some are more important than others. Jesus said, "Teach them to observe all things whatsoever I have commanded you." Primarily, this includes the ethics of the Sermon on the Mount. Why does a man change when he becomes a Christian? Mainly because he then tries to live up to the teaching of this great passage, and Christ gives him power to do so if he appropriates it. The individual may not always live up to this teaching, but he has the potential power, and it is because of his failure to pray that he fails in his ethic. That Sermon includes everything in life. If a Christian has those principles in him, he won't go far wrong.

This also includes the doctrines of Christianity, that is, how one should propagate the faith, who Jesus is, and what Jesus means to us. There can be no character without a creed, there can be no blameless conduct without a criterion of judgment. The great historic revealed doctrines of Christianity are the criterion. Jesus believed and taught to his disciples, His deity, His Resurrection, the New Birth, Everlasting Life, Final Judgment, and the existence of Heaven and Hell. To teach what Christ taught, is to teach these essential doctrines.

Just as these doctrines are essential to Christianity so is the missionary ideal, which we must also communicate. When one becomes a Christian, he is morally bound to tell it to others. It was this which constituted my call to the ministry. I knew before I was a Christian that if that truth was good enough for me, and was all that I expected it to be, it would be incumbent on me to tell it to others. Thus before I ever accepted Christ, I determined that if I did, I would tell that story. If every Christian would cling to the missionary feature of Christianity, we would all be ministers and missionaries in our daily tasks, and in our daily contacts.

Jesus says, "Come unto me," then, "Go." Are you ready to take up the banners of a staggering church, to turn away from the failures of so many professing Christians, to meet the challenge of our generation, to bring honor to the Christ and glory to His Name? Are you ready? Borden of Yale was. Throughout his years of thorough preparation he kept the one aim in view. He spoke Christ in the parlor, in the campus, when sailing, everywhere. And finally when he went, a graduate of Yale and Princeton, a president of Phi Beta Kappa, a loved member of his class, and a devoted Christian, he brought a life that was worthy of the Christ he was to preach. No one would ever have known that he was a millionaire by the way he lived. Wealth meant nothing to him except an opportunity of service. He gave it all for needy millions. One day, when yet a young man, God took him. He passed away suddenly with a disease contracted in a foreign land. He gave all—an athletic pure life, a consecrated soul, an educated trained mind, a fortune in wealth, all he had was Christ's, and Christ took him. He paid a small portion of the debt we owe. What are you going to do with your life?

Questions

1. What are some secondary motives to missions? Do you feel that the history of Christian missions has been hampered by secondary motives?
2. In a three modes of baptism, what is symbolized? How essential is baptism to the missionary message?
3. What should be the message of the Christian missionary? What should be the preparation of the Christian missionary?

Topic for November 22

The World Need or Our Great Task

Scripture: Acts 10:1-22. Acts 16:9-10.

JESUS said, "Go and make disciples of all nations." This is the greatest field of endeavor that is possible. First we must see the need of the nations today, then the attempt that is being made to meet that need, and then our personal responsibility regarding it.

1. The modern need of the World

A survey of missions and of the missionary fields brings to one's mind the stupendous need of the hour. Today, almost for the first time in history, we have an adequate knowledge of the need. Every great section of the world has been explored. As a result, we have the suffering, hungry millions of those formerly remote places, lifting their hands in pleas to us for help. We, who profess to be Christians, we, whom Christ had commissioned to go to them, we are asked to help.

Take with me a short survey of the world. One should read—"A Waking World" by Stanley High, or "The World Task in Missions" by Robert Glover, in order to see them. We begin with Africa to which one may go so quickly these days. Africa has two sections, White Africa, that is, where the whites are exploiting, and Black Africa, or the primitive civilization. The world's greatest debt is owed to Africa. When we think of the constant exploitation which has gone on in Africa for centuries in interest of the white man's greed for gold, our hearts burn. Formerly there were the slave drivers, today there is forced mine and road labor, fully equivalent to the old slave days. It was contact with such practices in South Africa that started Gandhi on his great modern work.

Picture it as Stanley High does in the words of a missionary resident of Johannesburg, a mining town:

> On the reef there are two hundred thousand African miners; liquor and women, gambling and feuds, make an effective combination for their destruction. And once that combination has unfitted them, they are tossed back into the brush to spread disease and degeneracy.

Dr. Mary Cushman, in my presence, told of the inconceivable outrages practiced and taught by the Portuguese in Angola.

> Any self-respecting native woman keeps as far as possible from the presence of the Portuguese. What a debt the world is piling up against itself down in Africa—White Africa it is called because of the white man's exploitation of gold, diamonds and copper.

Back of this there is another Africa—Black Africa, not only in color, but in everything. The darkness of superstition and heathenism is so black there that no rays of the sun ever cheer it. It is shrouded in mantle of spiritual night. Millions of people are waiting, waiting for someone to come. Dr. Wengatz once told of a tour he took into inner Africa. There he came to tribe after tribe which had never heard the Gospel. When he left them after telling them the good news of salvation, they pleaded with him to send a teacher to them. He said that he went back years later and still there was no teacher there. See it if you can,

> The primitive, infected, cowering Africa of the native. Disease and starvation, ignorance and fear stalk down its long grass trails from village to thatched-roof village. Night and day they prey upon the natives with nothing to remove their curse.

Africa, modern Africa, primitive Africa, is calling for help, is waiting for the news, is struggling under your sin and mine. Are we to neglect her call?

Turn your eyes to India and see 330,000,000 of people, lacerated by the knives of asceticism, struggling with the scourge of child marriage, suffering from the plagues of ignorance and false religion, bound by the laws of caste that make sixty million of them untouchables,—see it! Millions of these never go to bed with a full stomach. Children are drugged with opium to keep them quiet during the day. Pilgrims lie upon beds of spikes, or hold their hands in one position until they can never be moved again. These people are religious. They think, talk and live other-worldly, but they have missed the Way. Stanley Jones says, "In all my conference with leading Hindoos and Moslems, I have never met one who had the knowledge of salvation." Does that mean anything to you? Does it throw a challenge in your way to bring them the message of One who says, "I am the Way, the Truth and the Life."

Then see China. Perhaps more is being done there to bring Christ to the people than in any other country in the world, and yet the task seems almost untouched. With 400,000,000 people to reach, even a small indentation has hardly been made. There are 50,000,000 Ha Ka people in China, who until recently, never even had a missionary. Today, with floods, famine, bandits, and political intrigue,

China is more in need of Christ than ever before.

Shall we speak of South America, where indescribable conditions exist? A converted Catholic South American repeatedly said in public meetings in this country that the Roman Church had allowed religious matters to become so degraded there that one could go to the saloon and ask for wine, saying, "give me ten cents worth of blood of Jesus." There crucifixes are placed above brothels and saloons, and ignorance marks the condition of the people.

Is it necessary to speak of Tibet or Afghanistan, where missionaries have never been; of Korea and Japan and their great needs; of Mexico and Central America? But someone says, "We have great needs here." I know it, and can name ten distinct separate fields of need in our own country which are most appalling. And yet, as Dr. Zwemer says, "If you think such needs are bad, you have never seen heathenism."

2. The attempt to meet the Need

Most of us are agreed, and it is the thesis of the Christian church that Christ can meet this need. He, alone, can bring life and salvation to the people that sit in the shadow of darkness. There are twenty-four thousand missionaries in the world, doing a wonderful work, winning thousands and millions of converts, healing the sick, teaching the people, bearing the burden of the world's sin. Is that not sufficient then? Is our America at present evangelized? But a candid facing of the situation reveals the truth to us. There are over 100,000 ministers in the United States among 120,000,000 people, and there are only 24,000 missionaries for 2,000,000,000 people in the world. That means that every missionary has over 82,000 people to evangelize, whereas each minister in this country has only 1,200. The churches are giving $16,000,000 a year for the task of world evangelism, but the same people are spending $8,000,000,000 on cigarettes, almost $1,000,000,000 on cosmetics.

Any Christian who cannot see his way clear to give at least one tenth of his income to God needs illumination. Some are giving far more than a tithe, but the majority of church members give much less.

3. Our Responsibility and the Need

We call ourselves Christians! If we do not see our responsibility in this task of giving Christ to the world our Christianity is defective!

Someone says that America has all the sins that the heathen countries have. Yes, that is true, but in America such things are outlawed and under a ban; in heathen countries, they are the common practice. Our task is not simply to run our own household correctly but it is to bring the message of a Christ who saves unto the uttermost part of the world.

Questions

1. Have you read any missionary books written in recent years? What do you know about the conditions in Africa, China and India?
2. What are the ten home mission fields, and what is being done for the needy classes there?
3. How much do you give to the support of Christian work in the world? Do you feel that you have the right proportion of people in the foreign fields? Why cannot we send out more, and why do we not send out more?

Topic for November 29
The Home Need

EARL E. ALLEN

Scripture: Acts 1:8; Matt. 10; Luke 10:1-20; James 1:27

WHY is it that students from other countries studying in this country laugh at the idea of the United States being a Christian nation? With not even fifty per cent of our population nominal Christians we have fields white unto the harvest at home as well as abroad. With banks failing, with men walking the streets in search of employment, with needy women and children dependent upon government doles, with churches of evangelistic fame losing ground, the United States has a tremendous spiritual home need.

We young people, looking at the present crisis from the vantage ground of Christianity, should be vitally concerned over the spiritual need in our national home. We need to be spiritually resourceful so that we can not only triumph in the midst of financial reverses ourselves but can also lead others to lay up treasures where moth and rust do not corrupt. To this end

1. We need to Understand our Religion

a. Its Source. In order that religion may be more of a vital force in the lives of us Americans we need to understand what Christianity really is and what its goal is.

Too much of the so-called Christianity of America has its source in men. It is their social and recreational programs. This program may be good to express an inner spirit, but if this inner spirit does not find its source in God such a program has no excuse for connection with the Christian Church. True Christianity is the inner spirit rather than the suppers, programs, social events, and even helping-hand enterprises for relieving the poor and the unemployed. It is this inner spirit of Christ-like love, however, that tells how the Christian church shall run its programs and help those who are in need of bread as well as those who are in need of prayer.

The most serious handicap which holds back the Christian church in America is the fact that literally thousands of the fifty million communicants do not find the source of their religion in God. Too many young people's societies seek to develop their recreational department and even their missionary and social service departments (if they really give much consideration to these departments) almost as separate units rather than as natural outgrowths of their devotional life.

We Americans need to realize that it is God who is the source of our Christian religion, and not we ourselves. It is He who can give us strength to stand in crisis, to triumph inwardly even though things around us may be tottering in an economic quake. Our little programs have their day, but His will and His love are eternal

b. Its Goal. A young man has several hundred dollars invested in bonds. Suddenly it looks as if he were going to lose his savings. He has been a professing Christian and has tried to do right. Now he rebels and blames his religion because a heavy financial loss hangs over his head. He has always thought that the righteous will prosper materially. Now he feels that religion is useless if it does not give prosperity. He fails to realize

that the goal of Christianity is to transform persons and to make character rather than to produce prosperity.

Farmers and industrialists alike in this country are chasing will-o'-the-wisp dollars. Very often they join our churches as they would join a lodge or club and they give this same profit motive to the church which calls itself Christian. Money turns the wheels of the church machine and so the religious machinists keep driving for money. New members are necessary because they are potential money contributors. Members who cannot give considerable sums to the various budgets are undesirable. The superficial goal of the church seems to be numbers of men rather than men who are new creatures in Christ Jesus. The goal of the church seems to be money, with men as the necessary accompaniment, rather than just the opposite.

But even in the midst of the superficial in our church life in this country there is the real Spirit of Christ challenging men to service and pointing toward lives transfigured because they are consistently lived in the presence of God. We Americans need to understand our religion. It is often too much a conscience salve with us.

2. We need to be Possessors of Religion at its Best

a. We need to Experience God within. If the Kingdom of God is to come in the hearts and lives even of a majority of the people of the United States it is not enough that they understand the source and the goal of true religion. They must not only understand, they must also possess. It is theirs not only to find out about life as lived by Jesus Christ, but also to find their true selves as sons of God by finding that life itself, and by living that life.

Many persons in this country take the existence of God more or less for granted. Many more think that they are very scientific when they say that they do not know whether God exists or not. It is true that thousands of persons do believe that the Bible reveals God. Hundreds there are who stand in awe before the majesty of the universe around them and in a vague way they think of God as the Creator. But what we need right here at home is to experience God within us causing us to work his good pleasure rather than our own selfish desires. To the end that floundering millions may know God within them the Christian churches of our country need to stress evangelism which is not contented with a pre-Easter membership campaign but which stops at nothing less than leading spiritually starved souls to become growing homes for the Spirit of God. This nation is fed up on superficial religion. It needs religion that goes to the heart of human need—spiritual need.

b. We need to be sources of Constant Helpfulness. Christian workers in the home field need more of the persistence and the constancy and the self-sacrifice of foreign misionaries. Here at home we are too likely to become weary in well doing. Most of the time we do not realize what odds of indifference and deeply rooted paganism we labor against in this country. We do not realize sufficiently that "In God We Trust" is a matter of course instead of a matter of spiritual force with millions of Americans. We who are professing Christians too often fail as possessing Christians —possessing the never failing love of God—which hopeth all things, believeth all things, and endureth all things to make Christianity truly self-giving rather than self-sufficient. Organizations like the Salvation Army that are constant and sacrificial in their helpfulness to needy persons put complacent church people to shame who are afraid to soil their hands to minister to soiled souls and soiled bodies. We young people are too often trying to keep our organizations going, hoping thereby to win merit from our local churches. Instead of being in our communities as those who serve the suffering needy we easily swerve from scores of opportunities for Christian service. First of all we need to possess true religion which we are constantly seeking to enlarge and then we need to express this religion in constant helpfulness to the members of our own households and our own communities.

3. We need to share Immanuel

a. Expressing what we are by what we do with what we have. In America the wealthy, where we go out after luxuries and high standards of living, we are apt to spend more time with what we have or try to have than with what we are or try to become. The Joneses scrape money enough together to buy a high priced auto on time and we do the same so that we can keep up with the Joneses. We could get along just as well with the medium priced car which we had and use the difference to decrease the growing deficit in our church budget. But that advancing curtailment of Christian efficiency in our community is too little our affair. We say, "Let the other fellow do it;" and he says, "Let them do it." And so between us we keep up a Christian program of surpassing weakness.

Can we blame the people of India, many of whom spend their lives trying to get rid of evil desire, for telling us to worry about our own spiritual condition rather than theirs? We do need to be sure that we have Christ-Immanuel, "God With Us"—before we try to share Him with others. If we have Christ with us, God will be with us and we shall feel compelled by an inner urge to share Immanuel with others—others here and others there. We show what we are not only by what we have but by what we do with what we have.

b. Living Prophetically. The true Hebrew prophets did not have the profit motive but the prophet motive, which was to do God's will regardless of cost to themselves. They shared the Spirit of God which spoke to them, which lived with them, with the people to whom they ministered. The highest ideal which they conceived was the suffering servant who would suffer for others and from others in order to share Immanuel with them. That is our high privilege as Americans to even suffer in loving service for the seventy million in our own land who do not even profess to know our Christ. We need to live as true prophets, practicing prophet sharing as well as profit sharing.

Our home need is to know the religion which we profess, to possess that religion and then to share its blessings with others at home and abroad.

For Development

What do you think that the statistical report of Christianity in the United States found in the *Christian Herald* of last May shows? What do you think is responsible for the decrease in the growth of some of the largest denominations?

(This is worthy of a careful report.)

Have several reports on successful home mission projects, preferably some carried on by young people's organizations.

What possible home mission projects are there in your own community? Decide upon some and set up a program to take care of them. Make this devotional service bear fruit in actual projects designed to produce results for the Kingdom.

Topic for December 6

The Christian Attitude and Opportunity in Missions

KENNETH CORNWELL

A Master Missionary

THERE he goes! What is that he leaves behind? A red mark—several red splashes—another and another!

And let me tell you, Paul had a testimony. Hear it! "Bonds and afflictions await me." They were not unfamiliar experiences to the Apostle Paul. Look along that road. It's rough and hard; it is red with pain and sacrifice. At Damascus they watched day and night to kill him; at Antioch he was persecuted and expelled; at another time stoned and assaulted and thrown out of the city for dead; in Philippi they laid many stripes across his tired back; lewd fellows mocked him and set dogs upon him. I say, look at that road! Red splashes of pain and sacrifice all the way to Rome!

Then there were hunger and thirst and shipwreck. That great preacher, Dr. Jowett, said, speaking of Paul, "this sick man buffeted by Satan at every turn, served for a whole generation as the ambassador of redeeming Grace." Then at the dawning of another year-score he has nothing to say but, "I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there—bonds and afflictions await me."

The Attitude

What had this man back of him? Or rather what had he in the heart of him? There was some driving force not of this world—something not made with hands.

What was it? It was a tremendous personal soul-blasting experience on the Damascus road with Jesus Christ. In plain words he says "I was apprehended by Jesus Christ" and yet again, "for me to live is Christ." This is not the old Saul; this is Saul plus Jesus. Paul was converted, born again, or as my friend, Dr. Stidger, would say, he was a man of the Great Redemption. Here was Paul's secret of success—here is the reason he could organize the church which our Lord had instituted. Paul knew Christ and knew Him just like you and me—by flinging himself upon His mercy and accepting the Salvation of the Cross and forgiveness of sins.

Does every modern missionary have this same "born again" experience? Does he have a witness from Heaven that Christ died, rose, ascended, and comes again? I am not writing words. I literally mean every word. In the heart of the regenerated man there is given that definite knowledg that Christ did do just what the Scriptures say that He did!

Now does the missionary of today have this Divine Christ or does he have principles of religious education, first aid to the injured, and community betterment plans? These are good and well. But they do not save a man from his sins and write his name on the Lamb's Book of Heaven. Years ago men went out as missionaries to save as many as possible before they died without Christ and so with nothing but Eternal Punishment. That was a real impetus! Today, missionaries go to foreign lands to save the countries from militarism or Bolshevism or what not. They seem to have as their motto—Save the body and the soul will take care of itself.

I will not banty or apologize. Such an attitude is not Christian if we judge from a Protestant standard—our only standard—the Holy Bible. In that standard we find these words, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

How shall men be redeemed? Ephesians 1:7 says in specific words, "We have redemption through His blood, the forgiveness of sins." Is anything more plain than this that Christ died on the Cross, in the fullness of God's time, to shed His blood as the final and supreme sacrifice to the eternal justice of God?

What shall be our attitude in Missions? Just this! The presenting of Christ as the complete and all sufficient Saviour from sin and the way to Eternal Life.

> "On the Cross for me,
> On the cross for me,
> See Him hanging there upon the tree,
> Jesus paid it all, Himself the sacrifice;
> On the Cross for me."

This is the heart of the Gospel and the only true interpretation of God's word. Our Gospel is not a means but the end, not a way but *the only Way!*

The Opportunity

Men are awaking! I hear them calling in their hungers and deprivations, their delusions and hallucinations; I hear them crying from under burdens, and discouragements, and disheartenments grievous to be borne. They are afraid 400,000,000 Chinese are calling for the Gospel of the Grace of God. The swamps of India, the wilderness of Africa, the inland river lands of a hundred countries are dying tonight in their weariness, and desires and unsatisfied cravings. Is this an opportunity?

But are we daunted? Need the Church of God flinch? Are we saved to the task? Are we ready? The riches of the New Covenant, "For God so loved the World" stand as a mighty Gibraltar-rock beckoning human sin laden souls to the foot of the Cross.

Think! Christ reigns! His Grace still abounds! His hold on this world does not slip!

"O, thou that bringest good tidings, get thee up into the high mountains. O, Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up! Be not afraid! Say unto the peoples—Behold your God,—'My Grace is sufficient for thee.'"

Questions

1. Can you recount the three missionary journeys of Paul? What were some of his notable sufferings? Read "Paul the Man," by C. E. Macartney.

2. Do we need a different emphasis today than Paul used? Read, "The Missionary Methods of Paul," by Roland Allen.

Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Americanization of the Finns. By John Wargelin, A.M., D.D. Finnish Lutheran Book Concern, Hancock, Mich. $1.00.

A couple of months ago the writer delivered a series of lectures at the Summer School of Theology connected with Suomi College, Hancock, Mich. This school, which also includes a theological seminary, belongs to the Suomi Synod, a body of Lutheran people who either came to America from Finland or are their descendants. We found these people loyal to the evangelical faith, to the Lutheran Church and to the government of the United States of America. They use both the English and Finnish languages in their conversations, business relations, church worship and publications.

At the time of our visit at Hancock we received from the publishers a copy of Dr. Wargelin's book (with the author's autograph), and have found it so interesting and informing that we want to recommend it to our readers. The second chapter is most engaging, for it tells you just what you want to know—the historical background of the Finnish race, where they came from, why they settled in the far northern country of Finland. In subsequent chapters Dr. Wargelin discusses many subjects of interest, such as the causes of immigration, the several migrating movements from Finland to America, the distribution and occupations of the Finnish people, their cultural life, their religion, their schools, and their American citizenship. Many people know so little about these interesting and upright people that practically every sentence in Dr. Wargelin's book will give them real information. Here is just a sidelight indicative of character. An educator said in a public address: "The Finnish homes are so clean that I would not hesitate to eat a meal off their floor."

The Foundations of Bible History: Joshua and Judges. By John Garstang, M.A., D.Litt. Richard R. Smith, Inc., 12 East 41st Street, New York. $5.00.

At the first impression we were inclined to recommend this book, because on the jacket is reprinted a seeming endorsement of it by Dr. A. H. Sayce; also because, in his preface, the author says that his archaeological discoveries have "impressed him deeply with a sense of material reality underlying the historical narrative" of the books of Joshua and Judges (p. vii). He likewise says that his work has convinced him, "after years of study, that not only were these records in general founded upon fact, but they must have been derived from earlier writings, almost contemporary with the events described, so detailed and reliable is their information" (p. viii).

But, lo! we soon come upon this statement: "The Bible text contains, as all know, perplexing discrepancies." And again: "The received text of the Bible contains numerous discrepancies, of which examples can be found in the opening chapters of the Book of Judges" (p. 3). A little further on we stumble on the old "documentary" theory of the composition of even Joshua and Judges, with the cabalistic letters, J, E, and JE, and even D and P. And this is said of the Book of Judges: "The original nucleus of the book is found to comprise two independent strains of tradition, which are believed to have been set down in writing during the ninth and eight centuries B.C., and in part welded together during the seventh century B.C." Then these old documents were grouped and amplified by the Deuteronomist School in the sixth century B.C. Then came the Exile, during which further "editing" was done. "Thus the Old Testament did not gain its final form until about the second century B.C.," says our author. We cannot help wondering what is the real difference between this handling of the Old Testament and that accorded it by the old Graf-Wellhausen school. Moreover, our author seems to convey the impression that "the foundations of Bible history" were laid as late as the time of Joshua and the judges. But what about the Mosaic period? Is that not historical? And what is to be done with the Biblical record of the creation, the fall of man, the antediluvians and the patriarchs, centuries before Moses and his successors?

We are willing to admit that Dr. Garstang's work is very scholarly and tech-

nical. It is also a massive work, and recites many archeological details that are of much value. It is evident, too, that he upholds and even establishes the historicity of many of the events recited in the Biblical narratives of the times of Joshua and the Judges, and that is good as far as it goes. However, if the Pentateuch is not historical, the foundations of Biblical Christianity are sapped. The real doctrinal bases of the Christian faith are laid in the early chapters of Genesis, and if those chapters are not founded on historical verity, we are pretty much at sea without a chart and rudder. Still, our faith remains firm. We do not believe that Dr. Garstang has undermined the solid works of the older evangelical scholars, Orr, Cave, Bartlett, Bissell, Green and Urquhart, or those of more recent date, namely, J. S. Griffith, A. H. Finn, J. Garrow Duncan, W. T. Pilter, Robert Dick Wilson and Bishop Horace M. DuBose. In this connection we wish to call special attention to William T. Pilter's monumental treatise, *The Pentateuch: A Historical Record.* It is published by Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Building, London, England. Price, 31s. 6d.

The Bible of the Expositor and Evangelist: Three Volumes. By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. Cloth, $1.00 per volume (postage 15 cents); paper, 50 cents per volume (postage 10 cents).

In ordering these books, which we hope many of our readers will do, you should inquire for volume 12, which deals with *Ecclesiastes* and *The Song of Solomon;* volume 15, which treats of *Titus, Philemon* and *Hebrews;* and volume 16, which gives an exposition of the *Epistle of James.* These are the latest issues of Dr. Riley's well-known series of Forty Volumes on the Bible. As an expositor of divine truth Dr. Riley has few peers. However, he does not confine himself to mere exposition; he also has a marked talent for applying Biblical truth to life and experience; indeed, we believe that his primary interest lies in bringing the truth home to human hearts in order that sinners may be converted and saints edified. Surely persons who will read these suggestive and inspiring volumes will have their lives greatly enriched and their spirituality deepened. Dr. Riley is a matchless speaker. We have heard him many times. But he also has the gift of writing, and his messages seem to be almost as powerful and convincing on the printed page as they are when they fall from his lips. In volume 12, named above, he gives unique analyses of the said books of Solomon. The following topics will certainly whet your appetite: "The Would-be Wise Man," "The Would-be Happy Man," "The Would-be Religious Man," "The Relation of Shadows to Showers," "Solomon's Black Beauty," "The Incomparable Groom," "The Church in Christ's Eyes." In his treatment of the New Testament books his topics are just as challenging. Dr. Riley can be very searching when he has a mind to be so; but he can also be just as solacing to troubled hearts. Dr. Riley is—well, to put it concisely, he is Dr. Riley. His books may also be ordered from L. W. Camp, 1020 Harmon Place, Minneapolis, Minn.

Mission Stories. By Christopher Drewes. Concordia Publishing House, St. Louis, Mo. 70c.

Every reader will be touched by these stories, which are true narratives of incidents that occurred in connection with both home and foreign missions. There are accounts here of some remarkable conversions —of people who were rescued from evil lives to saintly ones by the power of the gospel of Jesus Christ. Most of the incidents are connected with the missionary work of the Missouri Lutheran Church, which is a most active body in extending the kingdom of Christ. It has many home mission churches, seamen's missions, missions among the colored people of the south, missions in India and China and other parts of the world. This little book has its value as a work on Christian evidence, for it proves that the gospel has real power for redeeming sinful people and making them upright children of God.

Miracle Lives of China. By Rosalind and Jonathan Goforth. Harper & Bro., New York and London. $1.50.

In a winsome way Dr. and Mrs. Goforth have told the story of lives in China that have been transfigured by the grace of God in Christ Jesus. The experiences of conversion are the same in that land as they are in our own country. When a Chinaman is converted, he forsakes his sins and follows Christ, and, in addition, he renounces his idols, superstitions and false tenets. He becomes conscious of the truth as it is in Christ, of the pardon of his sins, of the joy of salvation, of the witness of the Spirit within him telling him that he is a child of God. The miracles here recited are not miracles in the physical realm (although

there are some incidents that seem to be even miraculous in that way), but are miracles of grace, of an inner change that can come only from God. People of all degrees of intelligence are among the converts to Christianity, and all of them bear the same testimony to the power of Christ to subdue sin. Our authors describe the conversion of Marshall Feng Yu-Hsiang, and in spite of many reports of a mystifying character, Dr. Goforth still expresses faith in him as a Christian. This book has great apologetic value in that it gives many concrete instances of the transforming power of Christianity.

In the Days of Solomon. By P. E. Kretzmann. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 40 cents.

And, lo! it is a story. The author is a versatile writer. He has written a large commentary on the New Testament, a work on child psychology, a book on methods of education, and we know not how many other subjects. And now he uses his gift of story telling. He has given us a most interesting tale of the days of King Solomon and the building of the temple. Samuel and Miriam, the children of Nathan, are the chief heroes, and have a good many adventures and experiences, so that there is plenty of interesting movement in the story. The erection and dedication of Solomon's temple are introduced in a most attractive and realistic way. It is a wholesome story for young people and their elders, and is pervaded by a strong religious element.

Illustrious Gentile Asiatics. By Rev. Alexander Hardie, A.M. The Times-Mirror Press, Los Angeles, California. $2.00.

The illustrious Asiatics treated in this volume are Zoroaster, Buddha and Confucius. In the last part of the book some other ancient sages are dealt with more briefly, among them being Melchisedec, Nebuchadnezzar, Cyrus, Lao-Tzu, Asoka and Mencius. In dealing with the Biblical history Mr. Hardie stands foursquare. He believes that the Bible gives the true history of the beginning of the human family. He accepts the Biblical account of the antediluvians, with the record of their longevity and advanced civilization. In short, he accepts the Bible as the true revelation from God and Christ as the incarnate Son of God and the Redeemer of the world. In his concluding section he scores the materialism of our day as it deserves. He also imparts much information regarding the lives and teaching of the Gentile sages of whom he treats.

However, not to be too critical, we wonder whether he has not placed them too high on the pedestal of praise. Note this:

> Then about the year 1200 B.C. the good Lord raised up Zoroaster, who in some respects resembled Isaiah and who was one of the most zealous and able evangelists of all history . . . The good Lord gave him many visions and revelations.

He calls Buddha "that truly Christlike prince," and adds that "his soul was filled with the glorious Presence, and he was baptized with the Holy Spirit." He also says that Confucius "regarded with solemn awe the divine Majesty." Our authorities on comparative religion, especially Kellogg and Hume, do not so represent those Gentile sages, even though they do give them credit for teaching some valuable truths. We fear that Mr. Hardie has consulted chiefly the liberalistic authors who try to minimize the difference between Christianity and the ethnic religions. They also quote the good things taught by these wise men, but fail to point out the sad defects and errors of their systems.

Good News. By C. V. Sheatsley, D.D. The Lutheran Book Concern, 53-58 East Main Street, Columbus, Ohio. $1.00.

The note on the jacket of this book is so pointed and descriptive that we cannot do better than to quote it:

> This book is intended for the inquirer concerning Good News as well as for the preacher of it. The author believes that the only message that can save the world from its own destruction is the Gospel of Jesus Christ. He is convinced that many of the agencies set for the evangelization of the world are not getting the Good News to the people. He is furthermore convinced that right now there is a real hunger among all classes for the plain, simple story of salvation as it is in Christ Jesus.

Well does the author carry out his conception and purpose. In the preface he says these incisive things regarding his book:

> And we trust it may fall into the hands of those who have really never heard the gospel or are prejudiced against the Christian Church. We would like to commend it also to those who are preaching modernism, or waiting on tables, or who have gone in for social or political reform instead of the ever new Gospel.

In this earnest desire we heartily join the author. We hope that he will have the kind of audience he wants especially to reach, and also many evangelical readers besides. We have little expectation that the Modernists will read his searching messages; yet we hope that his vigorous challenge will be accepted by many of them. Now begin to

read the book, and see how it grips you right away. At the start the author wakes you up by showing "how to tell bad news." Some people are adepts in that art, as were the self-appointed committee who waited on Job. But Dr. Sheatsley, by way of contrast, shows how to tell *good news,* and he does it with the mastery of an expert. Really we feel that this is one of the most challenging and timely books that has come from the press in recent years. Read it and tell others about it.

The Weapon of Prayer. By Edward M. Bounds. Fleming H. Revell Co., New York, Chicago, London and Edinburgh. $1.25.

Only a man who knew the value and sweetness of communion with God, as Dr. Bounds did, could write so many helpful books on the prayer-life. This latest one seems to be as refreshing and fundamental as any of its predecessors. It is a very suggestive collection of chapters. Dr. Bounds had no difficulty in reconciling natural law with the law of prayer, and we do not know that he ever tried to make them harmonize, because he had experienced the direct power of prayer in his own life, and that was enough for him. Some of the chapter-headings of this book are very suggestive: "'Prayer Essential to God;" "Putting God to Work;" "God's Need of Men who Pray;" "Praying Men at a Premium;" "Prayerlessness in the Pulpit;" "Modern Examples of Prayer." Two chapters come under the last-named title, and show the estimate that many of the best-known saints of God have placed on prayer as a means of growth in grace and of winning recruits for the kingdom of God.

The Book of Ephesians. By Professor H. S. Miller, M.A. The Evangelical Press, Third and Riley Streets, Harrisburg, Pa. $1.50.

Knowing Professor Miller as we do, we approach his book with a feeling of assurance; and we are happy to say we are not disappointed. He has done a thorough-going piece of work. He has charge of the department of New Testament Language, History and Interpretation in the National Bible Institute, New York—a school that is well-known for its upstanding attitude toward the Bible and Christianity. Professor Miller takes the right fundamental position regarding the authorship of the Epistle to the Ephesians. He says that "the real Author" was the Holy Spirit, while "the human author" was Paul. Thus he properly recognizes both the divine and the human elements in its production, making it an authoritative document for Christian doctrine and practice. His introductory matter is as complete as it is satisfactory, being brought up to date by constant reference to the best evangelical scholarship on the various points. He inclines to the sensible view that the letter was originally written for the Ephesians and was sent to them, and then was circulated among other churches. A literal translation of the epistle is one of Professor Miller's worth-while achievements. Without being pedantic, he everywhere shows his familiarity with the Greek text. His bibliography is all that any one could desire. The material of the epistle is well classified and outlined. The exegetical section, comprising the greater part of the book, is well done in every way, and much light is cast on the meaning of the apostle. Part I. deals with the doctrinal section, while Part II. interprets and applies the practical section. Many people will be helped by this fresh treatment of one of the greatest Pauline letters.

Victorious Christianity. By Samuel Graham Neil, D.D. Fleming H. Revell Co., 158 Fifth Avenue, New York. $1.50.

Well, perhaps the best way to commend this trenchant book to the reader is to give him a sample:

> When five, twelve or twenty people meet to pray, something ought to happen. The tragic thing is that often nothing does happen. There is no expectancy that anything will happen. Once you eliminate the possibility of the unusual and miraculous following a prayer-meeting, you have produced the conditions that make it monotonous and wearisome. (p. 25.)

Again (the same page):

> Not to know how to pray is to shut the soul out of the realm of the miraculous. It is to live a truncated life; to cut oneself off from the resources of divine help and grace. It is deliberate suicide of the soul.

In his first chapter the author is quite critical of the church of today, and is able to point out many weaknesses and defects. Sometimes we wonder whether this is the best way to put verve and potency into Christian people; whether it does not have a deadening effect. Yet the general tone of Dr. Neil's book is positive and upbuilding, because he knows what is the real source of spiritual power. While he is pithy and searching in his treatment of sin and apathy he is "unswerving in his loyalty to the cardinal truths of the gospel." He certainly "speaks out of a personal experience of the

message he proclaims" with so much force and acumen. While the first chapter gives the title to the book, the rest of the chapters suggest many ways by which Christianity may be made victorious.

Heresies Exposed. By William C. Irvine. Pickering & Inglis, 14 Paternoster Row, London, E. C. 4; also Scripture Literature Depot, 263 Calvary Road, Bangalore, India. 2s. 3d.

Several years ago we reviewed this book in the *Bible Champion*. And now we have received a copy of the seventh edition, which has been somewhat enlarged over previous editions. The continued circulation of the book affords abundant proof that many people are deeply interested in the theological controversies now going on both inside and outside of the church. Small as the book is, it might almost be called an encyclopedia on the subject; nearly every heresy and religious fad of the day is here treated and its errors exposed. It may be true that the author here and there uses a cutting expression, yet, for the most part, he confines himself to a judicial treatment of heresy, and does not depend on mere asseveration. We cannot mention all the errors here dealt with in the author's effective and analytical way, but will name some of the outstanding ones: Agnosticism, Annihilation, Conditional Immortality, Christian Science, Evolution, Humanism, Millennial Dawnism, Modernism, Sinless Perfection, Soul Sleeping, Spiritism, Theosophy, the Tongues Movement. In the appendices Dr. W. E. Vine contributes an excellent article on "Inspiration, the False and the True;" William E. Hoste on "What Should be the Attitude of Christian Missionaries Toward Other Religions?" and W. C. Irvine on "The Credulity of Unbelief Concerning the Inspiration of the Scriptures." This book may be ordered here in America through the Lutheran Literary Board, Pubs., Burlington, Iowa.

True to God and Country. By Martin Paul Simon. Lutheran Book Concern, 53-59 East Main Street, Columbus, Ohio. 75 cents.

If you want to rest one part of your mind and make use of another, turn to this story of stirring Biblical times. Having once begun to read it, you will want to keep on to the end. The story is based on the Book of Esther, and affords an insight into the political, religious and social life of the Persian Empire in the days of Ahasuerus. The beautiful Queen Esther comes upon the scene many times, as do also Haman, with his wicked intrigues, and Mordecai, who is so upright and loyal to his own people. Incident follows incident in rapid succession, so that there is no lagging in the movement of the plot, while there is still enough description to give a clear idea of the historical setting. Mr. Simon has made good use of his Biblical material to compose a story that is full of interest and information.

The New Analytical Indexed Bible. Edited and arranged by James R. Kaye, Ph.D. Buxton-Westerman Co., 21 West Elm Street, Chicago, Ill. $7.75 to $18.75, according to the binding.

Is it possible to invent anything new in the study and understanding of that old, yet ever new book, the Holy Bible? Yes, it is, and we have proof of it here in this *New Analytical Bible*. Indeed, it possesses many new and valuable features. First, it is all here in one handy volume, well bound and beautifully printed on clear white paper. One wonders how the editor and publishers managed to get so much into one volume. We cannot name all the helpful characteristics of the book. The following may be noted: a general outline of the whole Bible; introductory matters dealing with the canon, preservation, ancient versions, ancient manuscripts, history of the English Bible, the inspiration of the Bible and the progress of doctrine; an index and digest; an introduction and chart of each Biblical book; nations of the Bible; a gospel harmony; chronology of the Bible; topical study of the Bible; much tabulated matter; a concordance, and many maps. However, we have left the crowning features for the last. The Authorized Version (that of King James) of the Bible is given, but wherever this version needs to be corrected according to the original Hebrew or Greek, the correction is inserted in brackets right in the text. This is so much more convenient than if these corrections were inserted in the margin or placed at the bottom of the page. In this way the reader can get at the correct version without shifting his eyes from place to place. Another convenience is the printing of the "marginal references" (so-called) in different type immediately after the verse or verses to which they pertain. How easy it is to look up the cross references by this method! Well may it be said that this work is a treasure-house of Biblical information. Certainly all persons who use it will have their knowledge greatly increased and their Christian experience greatly enriched.

Prayer-Meeting Talks. By Henry T. Sell, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York; Chicago; London; Edinburgh. $1.25.

Meat for the soul are these talks. They were prepared expressly for prayer-meetings by this versatile preacher and author. They are brief. Most of them can be read in five minutes. They may well form the basis of more extended talks at the mid-week service of prayer and meditation. Dr. Sell can argue cogently when he takes a notion to do so; for example:

> It must be perfectly possible that the Lord, in the exercise of His providential wisdom and power, should be able to answer the prayers of His people. It is an every-day occurrence for man to deflect the beams of the sun and make nature's laws do what they would not have done if left to themselves. We know of men possessed of large powers who are persuaded to their use in certain directions; we know that men are changed by petitions to their mercy, and entreaties to use their powers in certain ways. We believe that God, the maker of man and the possessor of the greatest power and glory, can be entreated, and may use His power for the benefit of the petitioner. It is not unreasonable for men to pray for both spiritual and material blessings.

With such faith in the efficacy of prayer the prayer-meeting may be made a great power for good.

Will America Become Catholic? By John F. Moore. Harper & Bros., 49 East 33rd Street, New York; 35 Great Russell St., London. $2.

Much technical investigation lies back of this important volume. The author has gone into the question with much thoroughness. His quotations are largely taken from Roman Catholic authors, and therefore may be accepted as mirroring the views of the Catholic Church. Of course, there is some difference of opinion as to the ultimate outcome of the religious conflicts in this country. We cannot check up the author's citations and conclusions, but a reading of the book convinces us that he is fair and judicial, and probably has analyzed the situation correctly. While we would not be disposed to answer the question of Dr. Moore's book categorically in the affirmative, yet there is enough of the alarming and forewarning in it to suggest the possibility that America might some time become Catholic. However, we feel reassured by our author's conclusion, which is: "The fear that the Roman Catholics, even as a minority, may capture the government of the United States appears to be unfounded." Then he adds some words that may well be heeded by the American people:

> The evidence as a whole seems to indicate that Protestantism will be seriously mistaken if it leaves the future of religion to the Roman Catholic Church. With all its zeal, that church is not covering, and apparently cannot cover, the field. Unless, therefore, Protestantism is active, evangelical, definite in its faith, its discipline, its worship, there cannot fail to be in the United States a vast population surrendered to indifference and disbelief.
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> The issue today is not whether America is to be made Catholic, but whether America, Protestant or Catholic, is to be made Christian. That is the task.

Fervent in Spirit. By Urho Muroma. Finnish Lutheran Book Concern, Hancock, Mich. $1.25.

During our week's visit at Hancock last summer, we called at this Book Concern and secured the above-named book, translated from the Finnish into good, clear English. There are some typographical errors, but they do not affect the sense of the text. The book is made up of sermons preached at various places in Finland by this fervent, spiritually minded Finnish evangelist. The reader will see that the Holy Spirit's witness is the same in far-away Finland as it is in the hearts of people in our own land. Mr. Muroma certainly knows what it means to experience the assurance of pardon, truth and salvation. He probes deep into the nature of the spiritual life. Indeed, his sermons are searching, and are well adapted to disturb people who are dull and laggard and formal in spiritual matters. The sermons are of a popular character. The author often recites concrete instances to give point and vividness to his messages. He sharply rebukes sin, but in his heart he is very kind, and feels a deep concern for the salvation of sinners. We believe that Americans will be interested in reading these sermons and comparing them with the sermons of some of the spiritually minded leaders of our own country. They certainly have much pertinence for the present spiritual crisis in our American churches.

Rent Heavens. By Rev. R. B. Jones. Stanley Martin & Co., Ltd., 2 Amen Corner, Paternoster Row, E. C. 4, London. One shilling.

It is with pleasure that we call attention to this little book, and thank the publishers for sending this editorial copy over to America. We want our American people to read spiritually edifying books published in other lands. This book contains a history and justification of what is known as "the Welsh Revival of 1904." Sometimes it is called "the Evan Roberts Revival," because

Mr. Roberts "was far and away the most prominent figure in the movement." Yet, being a very humble man, he would deprecate calling the movement by his name. Mr. Jones denies the charge that the revival was an "orgy of emotion." He tells us that Mr. Roberts himself rebuked anything like disorder and confusion. The origin of the revival is described, the meetings are graphically depicted, the kind of preaching characterized, the practical results pointed out, and the lasting fruit displayed in this gripping little book. The author is the principal of the Bible Training Institute, Porth, South Wales. All the profits derived from the sale of the book will be devoted to the work of that school. This is an additional incentive, besides its intrinsic value, for buying the book.

John Calvin: A Study in French Humanism. By Quirinus Breen. Wm. B. Eerdman's Publishing Co., 234 Pearl Street, Grand Rapids, Mich. Paper, $2.00; cloth, $3.00.

At the start we must give the reader warning that this is a very technical and scholarly work. It contains many learned references, with an abundance of footnotes, the majority of them in French. It comprises a dissertation which was submitted by the author to the graduate faculty of the University of Chicago for the degree of Doctor of Philosophy. The author has gone into the investigation of his subject in a most thoroughgoing way. His purpose is to point out the modifying influence of the humanism of the sixteenth century on John Calvin. Of course, the humanism of that period is not what is understood by that term today: it was the result of the revival of Greek learning and of interest in the writings of the early church fathers; in other words, the Renaissance, which was so closely associated with the Reformation under Luther, Calvin and their fellow-reformers. When Calvin as a young man went to Paris to attend the universities there, he came in contact with the new learning, and, according to our author, became a *bona fide* humanist, and at an early age—soon after he was twenty—wrote a commentary on one of Seneca's works. However, at the age of 24 he was converted, and thus became a Protestant and a reformer. Yet our author shows in his last chapter—which is a very masterly one—that there was ever a "precipitate of humanism" in Calvin even after he allied himself with the Reformation. This simply means that he was fond of appealing to the Greek literati and the church fathers rather than to the scholastics of the middle ages. Mr. Breen gives a very extensive bibliography at the close of his book, citing many erudite works in Latin, French, German and English, indicating how thoroughly he has mastered his subject. The book is one that will delight the technical and historical scholar.

Additional Literary Notes

Very glad are we that the Moody Bible Institute of Chicago (153 Institute Place) has issued in pamphlet form Dr. James M. Gray's article entitled *The Audacity of Unbelief*. It is a trenchant reply to Dr. Harry E. Fosdick's sermon on *The Peril of Worshipping Jesus*. That sermon was effectively treated by Dr. Sloan in the May number of this magazine. Now read Dr. Gray's rejoinder, and see how utterly Dr. Fosdick has departed from Biblical Christianity.

Of course, you will want to read another good pamphlet: *Faith and a Good Conscience,* which is a baccalaureate sermon delivered to the graduating class of 1931 at Juniata College, Huntingdon, Pa., by its well-known and gifted president, Charles C. Ellis,Ph.D.,D.D. If you want to read a timely article on the need of conscience in the educational methods and philosophies of our day, write to Dr. Ellis for his pamphlet.

A booklet of no small value is *Man in History and Prophecy,* by C. F. Hogg, well-known in England and this country for a number of incisive booklets in defense of the evangelical faith. This booklet upholds the Biblical account of the origin and history of mankind. And good reasons are given by the author for his belief. Pickering & Inglis, Pubs., 14 Paternoster Row,E.C.4, London. Price, 2 pence.

The arresting title of another booklet is *The Church as a Preacher Sees It*. It is a reprint of a paper read by Rev. James W. Harvey,D.D., at a district conference. He sees a crisis and a spiritual let-down in the church. The key to the situation is earnest evangelism. If you want to read this brochure, send 20 cents to the author, Benton Avenue Methodist Church, Springfield, Mo.

Many countries have a great national epic, like the Greeks who had their *Iliad* and the Germans who have their *Nibelungenlied*. Would you like to read the national epic of

a wonderful country and a sturdy people? Then read the *Kalevala,* which is the national epic of Finland. We have been greatly charmed with it. This poem attracted our own Longfellow, and suggested to him the writing of his Indian epic, *The Son of Hiawatha.* He uses the same poetical method, the same meter, the same trochaic feet, the same short line, the same kind of repetition and the same blank verse. Even some of the characters and incidents of *Hiawatha* seem to be borrowed from the Finnish epic, which is composed of many ballads, runes, legends and myths of the Finnish people, put together in somewhat consecutive order, so as to make a consistent story. This beautiful rhythmic poem has been translated into English blank verse by W. F. Kirby, and has been published in two volumes in *Everyman's Library.* It may be ordered from the Finnish Lutheran Book Concern, Hancock, Mich. Price, $1.00 per volume.

We yield to an inner urge to give our readers an excerpt from this beautiful poem of Finland, so that they can note its rhythmic tempo and meter and see how closely Longfellow imitated its style:

Now the time passed quickly over,
And the years rolled quickly onward,
In the new sun's shining luster,
In the new moon's softer beaming.
Still the Water-Mother floated,
Water-Mother, maid aerial,
Ever on the peaceful waters,
On the billows' foamy surface,
With the moving waves before her,
And the heaven serene behind her.

At the annual meeting of the Bible League of Great Britain last June in London, a number of strong addresses were delivered "affirming the full inspiration, inerrancy and infallibility of the Holy Scriptures." We are pleased to note that these addresses are published in the *Bible League Quarterly* for July, 1931. The same issue has other articles of timely importance. A message was sent by the meeting to the King of England, and was graciously acknowledged by him. If interested, address *Bible League Quarterly,* 45 Doughty Street, Bedford Row, London, W.C.1.

The American Tract Society, 7 West 45th Street, New York, announces the prize winners of its recent Wood Prize Tract contest. The first prize of $100 and a gold medal was won by Rev. Joseph W. Philip, Demorest, Ga., who chose for the title of his tract, *When Atheism Fails.* The second prize ($50) went to Rev. Francis S. Downs, who wrote on *Why Foreign Missions?* Miss Jeannette Freund, Woodside, Long Island, captured the third prize of $25 with her essay on *Why Be an Atheist?* Other essayists received honorable mention. Many manuscripts were submitted, and were generally of a high quality.

A list of the Board of Trustees of William Jennings Bryan University, Dayton, Tenn., has reached our desk. It is a strong list. Among the members we note the name of Dr. Howard A. Kelley, the famous surgeon, who always aligns himself on the right side of religious questions. Other eminent names on the list are Drs. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, and Lewis Sperry Chafer, president of the Evangelical Theological College, Dallas, Texas. Besides these, the list includes a number of influential ministers, teachers and business men of Dayton, showing that the university is approved by fine people right on the spot where the famous Scopes trial took place some years ago.

The *Bible League Quarterly,* which comes to us regularly from the Bible League, 45 Doughty Street, Bedford Row, London, W. C. 1, is always stalwart in defense of historical Christianity and clear in its testimony. The president of the League is Captain James A. Campbell, and the secretary is Rev. R. Wright Hay, both of them well known for their upstanding position. The April-June number of the *Quarterly* is especially rich in contents. "The Value of the Bible" is the title of a fine article by Rev. A. H. Finn. "Radical Faults in the New Commentary" are pointed out in an effective way by Rev. W. S. Hooton. Rev. Mr. Finn has contributed another article in which he defends the historical character of the first four chapters of Genesis against some recent attacks. A beautiful tribute is paid to the late Dr. Robert Dick Wilson. "Why am I a Fundamentalist?" is by Rev. Canon R. F. Pearce, who gives good reasons for the faith he cherishes. The British Bible League is doing yeoman service in the cause of evangelical faith. It often holds all-day meetings in order to "affirm the foundation facts of the full inspiration, the inerrancy and the infallibility of Holy Scripture." There is nothing wobbly or indefinite about such testimony.